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**Evangelical Visitor - August 28, 1944 Vol. LVII. No. 18.**

Jesse W. Hoover

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## FAITH'S PISGAH

II Corinthians 4:18.

*I'm standing on bright Pisgah's peak,  
And gazing o'er the "Promised Land."  
I see the country which I seek,  
And there my feet shall shortly stand.  
Enchanting sight! I hail the day  
When by His grace I'll soar away,  
And dwell for ever there.*

*I see its vales of pure delight,  
Where milk and honey freely flows.  
O blissful land where falls no blight,  
And sin spreads not its pangs and woes.  
Its glories beckon me along  
To join the glad immortal throng,  
Whose joys for ever last.*

*I see its hilltops bathed in bliss,  
Its plains in brightest glories dressed.  
No evil thing, no serpent's hiss,  
Shall e'er disturb its holy rest.  
Across the Jordan floats the song  
From that eternal praising throng  
That gladdens Canaan's shore.*

*I see amid the towering palms  
Its mansion swathed in waneless light,  
Where pilgrims sing eternal psalms,  
With hearts surcharged with full delight.  
They praise Him who in fervent love  
Came down from glory-scenes above  
To make them heirs of God.*

*To that fair scene beyond the flood,  
Dear pilgrim press thy gladsome way,  
For He who saved thee by His Blood  
Shall bring thee to that land of day,  
There thou shalt gaze upon His face,  
And praise Him for His matchless grace  
Through never-waning years.*

—C. C. Crowston.



# RELIEF AND SERVICE COMMITTEE

\* \* \* \*

## RELIEF NOTES

### Nurse and Cook Leave for England

Farewell services for Mabel Cressman, R.N., Kitchener, Ontario, and Vernon Toews, Altona, Manitoba, were held August 7 at Akron Headquarters. Both workers are now alert at shipside, expecting to leave within the next few days. Sister Cressman, who will leave first, will serve as nurse at "Woodlands," the home for aged evacuees. Brother Toews will serve as cook for the evacuee boys at the convalescent home at Taxal Edge.

### Relief Clothing Report

The Ephrata Clothing Depot reports that during the period March, April, and May of this year, 19,512 pounds of clothing for relief were received. This amount is considerably greater than amounts received during the same period in previous years. An increase of interest in this relief activity is encouraging, especially during the spring and summer months when shipments to the Depot seem to decrease.

### Clothing Appreciated in England

The following statements are taken from an article written by John Coffman, who is in charge of distributing relief clothing at London:

"How is the clothing received?—With much gratitude from every quarter. I wish you could read the many letters which we receive from the mothers and even from the children. Some of the letters are very pathetic and touch one's affections deeply. . . . A mother wrote saying that in her despair she began to ask, 'Is there really a God, and does He care?' when the clothing came for herself and the children, and it seemed like a direct answer from heaven. . . . The matron of a hostel for homeless and friendless girls in a very dingy and dirty part of a large English city wrote about some quilts which we had supplied for their beds: 'I do wish there were some way we could get across to the very kind friends who made the quilts, what their brightness and freshness does to a bombed building in a very devastated area, where there are no gardens, trees or flowers at all, and where the only bright spot in the neighborhood is the Settlement's window-boxes, or flowers in the house, and rooms brightened by gay quilts or curtains. Do tell the Canadian and American friends that all the thought expressed in the beautiful designs; the labor and the money spent on lovely materials, is very much appreciated and enjoyed, and we are most grateful to them for their work and gifts.'"

### Relief Workers to Middle East Leave

Farewell service for J. N. Byler and Samuel Yoder were held at Akron, August 10. It is assumed that they departed for Palestine shortly afterward. Both of these workers left families behind. Mrs. J. N. Byler, who has been serving for a number of years as matron and hostess at the Headquarters Office, will continue her work until Brother Byler returns.

Nancy Hernley and Mary Emma Showalter have left this country for the Middle East at an unannounced time and from an undisclosed port. Word has been received that Marie Fast has arrived safely in Cairo, Egypt. These three workers, although ap-

pointed by the M.C.C., are being sent by arrangement with UNRRA organization.

### Mrs. M. C. Lehman Visits Mid-West

In the interest of woman's relief activities, such as clothing, soap-making, canning for C.P.S., Mrs. M. C. Lehman is visiting a number of Mennonite communities in the Middle-West. Sister Lehman, who is in charge of the clothing depot at Ephrata, will also investigate the possibility of setting up another clothing depot in the Mid-West. The expansion of the clothing work would seem to indicate that probably another depot should be opened closer to the large church communities in the Mid-West.

## C. P. S. NOTES

### Farm Units to Open in Nebraska

The "Hagerstown" type of C.P.S. camp, in which a small unit of approximately thirty campers engage in Soil Conservation Service and at the same time live on and operate a farm, has proved to be quite successful. This type of setup proved an opportunity for men interested in farming to express their talents, and also to receive instruction in farm and community living.

Two farms in the vicinity of Lincoln, Nebraska, have recently been purchased and will be set up on the Hagerstown pattern. Plans are being made to conduct a farm and community school in connection with these units.

One of the farms was purchased by the Peace Problems Committee of the Mennonite (Old) group. This farm will be the first unit to be established and administered by the Peace Problems Committee.

### C.O.'s in Canada

Some idea of the number of Canadian C.O.'s and the types of service they are placed in may be secured from the May, 1944, issue of the periodical, *Canada at War*:

"Up to March 31, 1944, deferments were given to 8,932 conscientious objectors, of whom 245 subsequently offered their services to the armed forces and 122 as non-combatants in the medical and dental corps. Of the others (8,565), 3,188 were placed in agriculture and 1,295 in other employment, many in hospitals."

The same periodical lists the number of men in the Armed Forces of the Dominion at 910,129. According to these figures, the number of Canadian C.O.'s is one per 107 inductees; the ratio for the United States is one per 260 inductees.

### Breakdown of Discharges from M.C.C.-C.P.S.

From the beginning of the Mennonite C.P.S. program, May, 1941, until June, 1944, 759 men were discharged from Mennonite camps. The breakdown as to cause of discharge is given below:

Physical disability.....	335
Request for military service.....	219
Occupational deferment .....	82
Desertion .....	29
C.P.S. Reserve and over 38.....	34
Over 28 (Discharged in fall of 1941 and never recalled .....	23
Dependency deferment .....	20
Death .....	6
Expired Prison parole .....	5
Ministerial .....	3
Returned to Prison .....	1
Previous army experience .....	1
Erroneous Induction .....	1

759

### Pneumonia "Guinea-Pig" Unit

The C.P.S. men who were at Pinehurst, North Carolina, for the past two months, serving as human guinea pigs for medical research in atypical pneumonia, have disbanded for a two-weeks recuperation period, or longer if there are any ill effects. Said Dr. Abernethy, "Well, it's over now, boys, school is out. No more blood lottings or daily catechisms, no more throat cultures on an empty stomach. . . . I don't know where we could have found a finer and more cooperative group of men anywhere." A second group are in the group, fifteen of whom are from Mennonite camps.

### 1944-45 Farm and Community School

The Farm and Community School for the coming school year is tentatively scheduled to open sometime in October. The heavier activities of the School will be conducted throughout the winter and early spring. Plans are being made to accommodate 100 men this year, and the School is to be set up on three farm units near Lincoln, Nebraska. A fourth unit may be set up at the Terry, Montana, Camp. Last year the School was conducted at the Clearspring Unit of the Hagerstown Camp and 35 men were in attendance.

## Prayed—and Watched

The name of the Rev. George Muller of Bristol, England, represents to many minds a man who achieved great success by simply asking God for it. This is a mistake. Although the mainspring of his work was in his closet, Mr. Muller was too practical to make a lazy dependence of his faith. He was a man of common sense, and "a man among men." An incident showing how he understood the command to "watch and pray" furnishes one of the best commentaries on the text.

When, on one occasion, a party of his fellow-workers were going abroad, and conveyance was ready to take them to the shipping-pier, he noticed that a cabman, in stowing their small luggage, hastily thrust several carpet-bags into the boot of the carriage.

Mr. Muller had prayed for the safety of his friends and their property, both on water and on land, but he had also made sure that their ship was seaworthy, and he had counted all their baggage. He accompanied them to the wharf, and in the confusion there, kept a cool head and a clear eye.

When the driver unloaded the movables from his cab nearly half the number of pieces he had put in were missing. He was mounting his box to drive away, but the watchful minister stopped him, and the luggage hidden in the boot was delivered to its owners.

In the school of prayer one learns many new lessons, and Mr. Muller lived long enough to learn them all. None knew better than he that a trust in God which ignores ordinary prudence contradicts itself. —*Youth's Companion*.

Pedestrians should be seen and not hurt.



## Christian Courage

We are living in a time when men's hearts are "failing them for fear and for looking after those things which are coming on the earth." But it is no time for Christians to falter or quail. It will take the utmost courage to unflinchingly go forward in spite of all difficulties, threats and persecutions. It will require a courage of a higher order than mere human courage.

We have been reading numberless accounts of the remarkable courage demonstrated by the fighting men on the world's battlefronts, in an effort to understand the causes and reactions of heroism on the one hand, and of fear on the other.

In one of the leading magazines recently was published an article by a man decorated for outstanding bravery in action. He analyzed the reactions of heroism in action as follows: first, a certain sense of fatalism, and resignation to the inevitable; second, reckless bravado, as the best chance of successful encounter, and third, a mounting fury and blind rage against the forces that injure himself and comrades.

Christian courage is very far removed from fatalistic bravado. Nor is it a careless hazarding of one's self, because of a breakdown in fundamental respect for and proper evaluation of life. Certainly it is not blind fury! It is rather a deeper understanding and appreciation of the real nature of life and of respect for its true purposes that forms the basis of Christian courage. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.) Because we look not at the things that are seen, which are temporal (or temporary) but at the things that are not seen, which are eternal, we are possessed of a kind of fortitude which is not dependent on circumstances. Recognizing that is far more serious to meet the displeasure of a just and holy God, than to meet the frowns or taunts or even violence of our fellowmen, is only the lesser reason for our courage. An analogy might be drawn with the desperation of troops who fling themselves recklessly against their enemy because they know they will be shot by their own officers if they falter.

But the far superior motive of Christian courage is not founded in an attempt to escape retribution. It is born rather of an overpowering love. While deeds of reckless bravado may be accomplished from fear of consequences if the attempt is not made, or if it fails, yet the far greater feats of true heroism, even humanly speaking, are sprung from hearts that truly love. There is even a certain element of love of country in the patriotic



heroism of the soldier, which is also mingled with love for friends and family whom he is striving, in his misguided way, to safeguard. This element of love, twisted as it is, nevertheless gives a degree of nobility to an otherwise altogether sordid business.

But Christian courage dares to wittingly and deliberately choose the way of self-sacrifice for the sake of the love of God which is shed abroad in our hearts by the Holy Ghost. It is not submitting to fate, but overcoming by the power of a stronger motive on a higher level of life.

In the Old Testament, the heroes of faith were often admonished to courage. In the New Testament, the equivalent is the expression "be strong." The source

## With Former Editors

*From the E. V. Fifty Years Ago*

It is always to be regretted when people take the Lord's Day and make it a day in which they seek pleasure or profit in the various pursuits of life. But when it is done by irreligious persons we take it for granted that they do not know anything of the finer feelings of Christianity, and hence they know nothing of the promptings, and very little, probably, of the teachings of the inspired Book. In such cases, while we cannot justify their course, yet we feel like overlooking them in the belief that when they do turn to God they will quit the violation and desecration of the Lord's Day. But how shall we excuse the professed Christian who purposely and with design violates God's holy Sabbath by making that a day of business or pleasure, and probably taking advantage of some pleasure party or excursion to absent himself from the house of God, to attend places of amusement or places of public resort just because they can get a little cheaper rates on that day than ordinary? Will God bless such occasions to their good or to the good of the cause they profess to love? It does seem to us that people who take advantage of such opportunities to violate the laws of God, do not fully consider the evils resulting from the course they are pursuing. The same might be said of those engaged in business who make use of the Lord's Day to gain time or to profit by using the Lord's Day for any business transaction that in its nature is not called for by charity or necessity. Christian friends, let us "remember the Sabbath day to keep it holy."

of the believer's strength is the same as the patriarch's courage. None is able to stand against the assaults of our adversary without the strength of God. The simple fact is that "Without me ye can do nothing." (John 15:5) But over against this is the marvelous, courageous declaration of the Apostle Paul, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) What a glorious thing it is to know that our weakness is His opportunity to demonstrate His strength. Our sense of utter dependence is positively essential to His accomplishing anything through us. With the resources of His grace flowing through yielded and open channels, there is nothing we may not dare.

Moffat, the great pioneer missionary, looking into the eyes of a jungle savage who was threatening his life, could say calmly, "We are resolved to abide by our post. . . . You may shed our blood or burn us out." Mrs. Moffat stood by with their babe in her arms. Moffat threw open his jacket, and said, "Now, then, if you will, drive your spears to my heart" God in heaven heard and answered prayer. The Moffats had long since learned to use the weapons of warfare that are not carnal, but are mighty through the Spirit. The chief was confounded. He shook his head and mumbled to his followers, "These men must have ten lives, when they are so fearless of death. There must be something in immortality."

It is that kind of courage we need today. No lesser brand will do. Multitudes of people are willing to follow the Lord only as far as the rest of the crowd goes. It takes no courage at all to follow a mob. But it certainly takes the highest kind of courage to do contrary to what the mob is doing at the moment. May God grant us the courage to stand for truth and right even if it means standing alone. Courage brethren! "Be strong in the Lord, and in the power of His might." (Eph. 6:10) That is divine courage! That is true Christian courage!

An old negro in his conversation once said: "Man tell you something you forget; but God tell you something you no forget." If we want our sermons, or testimonies, or written words to abide in everlasting fruitfulness, they must be in the order of Divine will and under the impulse of the Holy Spirit.

We cannot by trying, speak wise and powerful or loaded words. The power must be generic, and continually flowing through us from the indwelling Christ.

A trifling preacher during the week cannot speak fiery and weighty words on Sunday.

Patience is bitter, but its fruit is sweet.



# MATURITY VERSUS PURITY

Emma Rosenberger

The definitions of the words maturity and purity should be first considered before we try to go any further in the discussion.

"Purity is the removal of whatever God could not admit into His immediate presence, and fellowship with Himself; in other words, the abolition of sin itself," H. Jessop, *Foundation of Doctrine*, p. 131.

"Maturity—all that purity means and much more. The error of confusing purity of heart with maturity of Christian character lies at the base of nearly all the objections made to instantaneous and entire sanctification," H. Jessop, *Foundation of Doctrine*, p. 131.

The distinction between purity and maturity as described by Rev. J. A. Wood:

1. "Purity has respect to moral cleanness or freedom from defilement of sin." "Wash me, and I shall be whiter than snow."

Maturity has respect to moral stature and strength—adulthood. "The fulness of the measure of the stature of Christ."

2. Purity is light of the gospel provisions, is a present privilege and duty. "Be ye holy."

Maturity, is a question of time, and is subject to the laws of growth and development. "Grow in Grace."

3. Purity being instantaneous, may be received at once. "Believe in the Lord Jesus Christ, and thou shalt be saved."

Maturity is a gradual progression and indefinite development. "Take heed, and add to your faith virtue," etc.

4. No Christian is cleansed into maturity, nor do any grow into purity. The Bible nowhere promises maturity as a work of God by faith, but of purity it does.

Some of the fruits of conviction for the need of a pure heart are: A deep self-abasement and humility of Spirit; self-renunciation and submission to God; self-loathings, and hungering and thirsting after righteousness; and a willingness to suffer anything, be anything, or do anything to please God, and obtain a pure heart.

A question might be asked such as this. If growth in grace does not cleanse the heart, what does it accomplish? Following are a few things which might be accomplished:

1. It secures a progressive Christian life. Growth is an essential condition of life, and all development of life is by growth. The life of righteousness, embracing all the features of Christian character, gathers strength, symmetry and stature by development.

2. Growth in grace is so related to the soul's activities and voluntary powers and

the formation of its habitudes, as to secure increasing spiritual strength and moral vigor; hence, it will secure easier and more complete victories over inbred sin. It will secure increasing light and knowledge. It strengthens the habits of virtue. It fortifies the graces of the spirit, and renders them more and more mature. All this affords increasing power to weaken, and hold in subjection, and prevent the operations of the carnal nature.

3. Growth in grace is an increase in volume and power of patience, meekness, gentleness, and love to God. An increase in patience will afford easier victory over impatience. An increase in love will secure a more easy and perfect victory over all its opposites in heart. An increase in faith will give more perfect triumph over unbelief. While this growth and strengthening of these graces may weaken and lessen the power of indwelling sin, it does not cleanse the heart or remove the cause of these inward antagonisms.

4. Growth in grace is a gradual approach to the conditions of entire sanctification and after entire sanctification, growth is inseparable from conditions of retaining that state. This growth, however, is not gradual sanctification, but gradual preparation.

Dr. Ed Steele says: "Growth in grace,

## O! Flee as a Bird!

(Psalm 11:55).

Agnes Hisey Olsen

*Flee as a bird to thy mountain,  
On wings of a dove flee away,  
O'er cascade and clear, bright fountain,  
Far off in the wilderness stay.*

*I mourn in my sore complaining,  
Lend Thine ear, O! Lord, to my prayer,  
The glory of earth fast waning,  
The peace of Thy presence I share.*

*There as a dove have I hastened,  
Away from the terrors of men,  
Or as timid hart wearily chastened,  
I long for the waterbrooks then.*

*Reproaches my heart hath oft broken,  
My friend and acquaintance hath gone,  
With him sweet counsel was spoken,  
Henceforth shall my prayer be alone.*

*O' flee, my beloved and hearken,  
Thy tent in the wilderness blest,  
Lest a cloud the fair morn darken,  
At my portals even find rest.*

Detroit, Mich.

while accompanied by increasing power to abstain from actual sin, has no power to annihilate the spirit of sin, commonly called original sin."<sup>1</sup>

The growth in grace is subsequent to entire sanctification. A vast majority of church members appear to think, between regeneration and entire sanctification must be a lifetime of growth in grace. It is unscriptural to teach growth as a substitute for cleansing. Entire sanctification is the divine preparation of the heart for the growth and development of all the fruit and graces of the Holy Spirit. (Eph. 4:12, 16.)

Purity can only be retained by a steady progress in the divine life. Perfection in quality does not exclude increase in quantity. Beyond entire sanctification there is no increase in purity, as that which is pure cannot be more pure; but there may be unlimited increase in expansion and quantity.

The pure in heart grow faster than any others. The soul must progress in order to retain the favor of God and the grace possessed. There is no standing still in a religious life, nor in a sinful life. We must either progress or regress. If living according to our light and duty, we are growing, no matter what our gracious state may be, or however largely we may have partaken of the Holy Spirit—if, neglecting present duty, we are backsliding, whatever our attainments may have been.

After love is made perfect, it may abound more and yet more. Holiness in the entirely sanctified soul is exclusive, and is perfect in kind or in quality, but is limited in degree or quantity. The capacities of the soul are expansive and progressive, and holiness in measure can increase corresponding to increasing capacity. Faith, love, humility, and patience, may be perfect in kind, and yet increase in volume and power, or in measure harmonizing with increasing capacity. A tree may be perfectly sound, healthy, and vigorous in its branches, leaves and fruit fulness. Analogous to this is a wicked life.

Holiness does not put a finality to anything within us, except to the existence and practice of sin<sup>2</sup>; and the soul, perfect in love, can grow faster than others—

1. Because all the internal antagonisms of growth are excluded from the heart: Indwelling sin is the greatest hindrance to growth in grace. Where this evil principle is destroyed, with all its real, stirring inward evils, the chief hindrance to our growth is removed. When the weeds in a garden are exterminated, the vegetables will grow the more rapidly.

2. After the Holy Ghost has cleansed the heart, He has a better chance than before to enlighten, enrich, adorn and renew it, with more and more of love and power. The cleansing blood having removed all



the interior obstruction to the Holy Spirits' most gracious operations, affords more room for the Christian graces to grow and flourish.

3. The purified heart has stronger faith, clearer light, is nearer the fountain, and dwells in a purer atmosphere than before it was cleansed.

4. The death of sin gives free scope to the life of righteousness. The purified heart is a pure moral soil, where the plants of righteousness the graces of the spirit, have an unobstructed growth. In the very nature of the case, in the pure heart, the Christians virtues are less impeded, and their growth more rapid, uniform and solid. It should be borne in mind that growth in grace pertains to the position in the Christian life, to the graces of the Spirit, and is not a process of separating sin from the soul either before or after entire sanctification. There is no growing out of sin from the vicious to the virtuous, or from defilement to purity. Growth in a Christian has respect to the expansion and development of the moral features or virtues of the life in Christ.

5. The powers and capacities of the entirely sanctified soul increase and expand more rapidly than before, and with this increasing capacity there is a corresponding increase in the volume and power of the graces of the Spirit. Indwelling sin degenerates, blinds, cripples, and enervates the soul; which holiness quickens, invigorates and secures the best possible foundation for its expansion and development.

6. It perfects the conditions of the most thrifty and symmetrical growth possible in this life. Holiness is spiritual health. All disease and deformity obstruct growth, while health is its most essential condition. A child in perfect health will grow in stature and strength more rapidly than if possessed of some constitutional disease.

Some distinguishing characteristics of purity or perfect love can be cited here:

Purity is perfect in quality. It is pure love, it has no alloy. It is perfect in quantity, filling the heart. "Be ye filled with the Spirit." It is constant love—if not constant, it is not perfect. There may not always be ecstatic joy, but there must always be a supreme preference for God.

Purity is perfect progressive love. It casts out all fear—It casts out the fear of man, of want, of death, of hell, and all slavish fear of God. It does not cast out the fear of caution, or a living filial fear of God. It guards against presumption on the one hand, and against despondency on the other.

Purity brings out more fully and clearly the evidences of our regeneration, justifications and salvation. It enables the soul to realize more nearly and fully the presence and blessedness of Christ. It gives the great, vital, comforting truths of God more direct access and power upon

the heart than they can otherwise have.

Purity detaches the affections from all forbidden objects, and destroys all relish for carnal and worldly things. It imports holy impulses, excites heavenly aspirations and draws the soul into the sting of death, and gives the departing soul triumph in the hour of dissolving nature.

Purity is distinguished by the character of its enjoyments. It craves the spiritual, the holy, and the divine. Its enjoyments are purely religious, they are sought by prayer, reading the scriptures, pious meditations and by acts of Christian duty and usefulness. The enjoyments of a pure heart are sweet, rational and unwasting.

Our Heavenly Father requires us to love Him (with His assisting grace) as much as we can, to the extent of our actual ability. Perfect love or purity is a pure love filling the heart.

"What doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all His ways, and to love Him and to serve the Lord thy God, with all thy heart, and with all thy soul."

To love God with all the heart, is easier than to love Him with a divided heart. A divided service, as well as a half-hearted service is always a difficult service. God does not require any more *than our all*, he requires no more. The divine requirement to love him with all our heart, is adapted to all periods and all intelligences.

1. Love Enthroned—Rev. Ed. Steele.  
2. Perfect Love—Rev. J. A. Wood.

Grantham, Pa.

## Longing

Fannie E. Davidson

*I am longing, blessed Saviour  
For that happy day,  
When from earth and all its sorrows  
I'll be caught away;  
I am longing for the moment  
When I'll see Thy face;  
How I'll sing and shout Thy praises  
In that heavenly place.*

*Oh, my soul is filled with rapture,  
Thrills with pure delight,  
When I think of Jesus coming  
In the clouds so bright;  
Then I'll go with Him to glory  
There to ever be;  
It will take a perfect body  
For such ecstasy.*

*Earthly troubles soon all vanish  
When I stop to think,  
He is coming, quickly coming,  
Quick as eye can wink;  
And I pray, may I be faithful,  
Patient, kind and true,  
So that I'll be counted worthy  
Heavenly things to view.*

## Are You Ready?

Everett E. Shelhamer

My soul is sad. Not for my past, for it is forgiven; nor for depravity, for that has been "crucified with Him." But I am in agony for humanity.

Every finger points to the end. "Perilous times" are here! The very atmosphere omens a universal cataclysm. Men's hearts are failing them for fear of the inevitable. I am no calamity-howler. I am simply a voice crying in this wilderness of sin, "Behold he cometh!" And, oh, how few are ready!

"But the church is ready, isn't it?" Only those who are blood-sprinkled, Christ-honoring, Spirit-filled, Bible-relishing, prayer-enjoying, foe-forgiving, soul-burdened, world-disdaining, holiness-living, and heavenward-aspiring!

In brief these are "strangers and pilgrims." Their affections are set on things above; not on stocks and bonds, houses and barns, luxury and fame, fashions and fads and the dictates of popular religion.

"The Church"—those who are ready—have their membership in the heavenly Jerusalem, from whence they steadfastly "wait for the Son." They are "sanctified wholly—and preserved unto the coming of our Lord Jesus Christ." They exultantly cry, "Even so, come, Lord Jesus!"

Now, beloved, are you ready? Is your wedding robe on? Is your lamp trimmed and brightly burning—with a good supply of oil? If there is a question mark, I beseech you to "prepare to meet thy God" in peace.

—Selected.

## Which Way Are You Going?

A little girl went home from church one Sunday, full of what she had seen and heard. A day or two afterwards, when talking with her father who was not a godly man, she said suddenly: "Father, do you ever pray?"

He did not like the question, and in a very angry manner asked her: "Is it your mother or your aunt who has put you up to this?"

"No, father," said the little child; "the preacher said all good people pray, and those who do not pray cannot be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said: "Well, you and your mother and your aunt may go your way, and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was in the way of death. He started from his chair, burst into tears, and began to pray for mercy.

Which way are you going?

—Selected.



# The Evangelical Visitor

A Religious Journal

Official Organ of the  
Brethren in Christ Church  
(Known as "Tunkers" in Canada)  
U. S. A., Canada and Foreign Countries

**JESSE W. HOOVER, Editor**  
To whom all business communications  
should be addressed.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**Associate Editors:** E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.  
**Contributing Staff:** Carl J. Carlson, Paul Nigh, Luke Keefer, Edward Gilmore, William Hoke.

**Contributors to Foreign Missionary Department:** On Furlough: Geo. Paulus, Sadie Book; For Africa: J. Elwood Hershey, Edna Lehman; For India: Mrs. Allen Buckwalter.  
**Publication Board:** O. B. Ulery, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, Elmer L. Steckley.

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## Church Directory

**Permanent Church Headquarters**  
Messiah Rescue and Benevolent Home  
2001 Paxton St. Harrisburg, Penna.  
Attention of General Conference Secretary

### THE CHRISTIAN LIGHT PRESS

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**Sikalongo Mission:** Elder and Mrs. R. H. Mann, Miss Anna M. Eyster, Miss Elizabeth Engle, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

**Wanezi Mission:** Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, S. Africa.

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**Saharsa:** Miss Ella Gayman, Miss Leora Yoder, Saharsa, O. & T. Ry., Dist. Bhagalpur, India.

**Madhipura:** Eld. Charles Engle, Madhipura, O. & T. Ry., Dist. Bhagalpur, India.

**Barjora:** Eld. and Mrs. Allen Buckwalter, Barjora, P. O. Tribeniganj, O. & T. Ry., Dist. Bhagalpur, India.

#### Missionaries on Furlough

Miss Sadie Book, Grantham, Pa.  
Esther Buckwalter, 1754 Locust St., Pasadena 4, Calif.

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.  
Mrs. Charles Engle, 660 East Arrow Highway, Upland, Calif.

Mrs. Emma Frey, 230 1/2 F. St., Upland, Calif.  
Elder and Mrs. D. B. Hall, 455 No. Madison, Nappanee, Ind.

Verda Moyer, 41 Hillside Ave., Souderton, Pa.  
Elder and Mrs. G. E. Paulus, Grantham, Pa.

Miss Effie Rohrer, Ludlow Falls, Ohio.  
Elder and Mrs. L. B. Steckley, 105 N. W. St., Abilene, Kansas.

Anna M. Steckley, Gormley, Ontario, Canada.  
Annie E. Winger, Tillsonburg, Ont., Can.  
Anna Wolgemuth, Lawn, Pa.

### HOME MISSIONS

#### City Missions

**Altoona Mission, 613 Fourth Ave., Altoona, Pa.,**  
Herman G. and Laura Miller.

**Buffalo Mission, 25 Hawley St., Buffalo 13, N. Y.,**  
Elwood C. and Ethel Flewelling.

**Chicago Mission, 6039 Halsted St., Chicago, Ill.,**  
Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright, Erma Z. Hare.

**Dayton Mission, 601 Taylor St., Dayton, Ohio,**  
W. H. and Susie Boyer, Eva Dick, Angeline Cox, Harold E. Paulus.

**"God's Love Mission," 1524 Third Ave., Detroit, Mich.,**  
William and Willa Lewis, Janna Goins, Evelyn Frysinger.  
Home Address: 2033 Hazel St.

**Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa.,**  
Joel and Fathie Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

**Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa.,**  
Wm. and Anna Rosenberry, Mary Winger, Sara Brubaker.

**Life Line Gospel Mission, 224 Sixth St., San Francisco, Calif.,**  
H. W. and Katie Buckwalter, Grace Plum, Ruth Bowers.  
Home Address: 311 Scott St.

**Welland Mission: 36 Elizabeth Street, Welland, Ont.,**  
Can., Tel. 3192, Mary Sentz, Luella Heise.

#### Rural Missions

**Canoe Creek Mission, Hollidaysburg, Pa., R. 2,**  
Arthur and Anna Grove.

**Gladwin, Michigan:**  
Mt. Carmel, Charles and Myrtle Nye, Gladys Kraybill.

**Houghton Mission, Tillsonburg, Ont., Can.,**  
R. D., Annie Winger.

**Kentucky, Albert H. Engle, Supt.**  
**Fairview, Ella, Ky.,** Warren and Anna Mae Sherman.

**Garlin, Albert and Marjie Engle, Imogene**  
Snider, Esther Ebersole.

**Home Evangel, Knifley, Ky.,** Harold and Alice Wolgemuth, Ruby Clapper, Beulah Arnold, Community Nurse.

**North Star Mission, Meath Park Station, Sask.,**  
Can., Pearl Jones, Lewis and Gladys Sider.

**Stowe Mission, Stowe, Pa.,** John A. and Emma L. Climenhaga, Rosa Eyster.

#### Institutions

**Messiah Home, 2001 Paxton Street, Harrisburg, Pa.,**  
Eld. and Sr. Irvin O. Musser, Steward and Matron.

**Messiah Orphanage, Florin, Pa.,** Bro. Clarence W. Herr, Steward, and Sr. Susan Herr, Matron.

**Mt. Carmel Orphanage, Coleta, Illionis, Supt.**  
and Matron Bro. and Sr. Paul Book.

**Beulah College, Upland, California.**  
**Jabbok Bible School, Thomas, Oklahoma.**

**Messiah Bible College, Grantham, Pa.**  
**Ontario Bible College, Fort Erie North, Ont.**

## Announcement

### ONTARIO JOINT COUNCIL SPECIAL NOTICE

The attention of all who plan to attend Ontario Joint Council this fall is called to the following change in time and arrangement of program.

The Council will convene Saturday afternoon, September 2, 1944 at 2 p. m. in the Heise Hill Church, Markham district. Communion services will be observed Saturday evening. The Ministerial program will be given Sunday forenoon, the Educational program in the afternoon and the Missionary program on Sunday evening.

Ontario Joint Council re-convenes Monday morning and continues throughout the day until all business is completed.

Edward Gilmore, O. J. C. Secretary.

### CANADIAN FALL LOVE FEASTS

Markham—Communion Service, 7 p. m. Sept. 2  
Nottowa, meet at 10 a. m. Sept. 9, 10  
Cheapside, meet at 2 p. m. Sept. 9, 10  
Wainfleet, meet at 1:30 p. m. Sept. 16, 17  
Fenwick, meet at 2 p. m. Sept. 16, 17  
Clarence Center, meet at 3 p. m. Sept. 23, 24  
Springvale, meet at 2 p. m. Sept. 23, 24  
Bertie, meet at 10 a. m. Sept. 30, Oct. 1  
Boyle, meet at 2 p. m. Oct. 7, 8  
Frogmore, meet at 2 p. m. Oct. 7, 8  
Waterloo, meet at 2 p. m. Oct. 14, 15  
Welland, meet at 2 p. m. Oct. 15

### FALL COMMUNION SERVICE

The Fall communion service of the North Franklin Dist., will be held at Zion Mission, Chambersburg, on Saturday evening, October 7, at 6:30 p. m.

### LOVE FEASTS

Des Moines, Iowa Sept. 30. Revival begins at Emanuel Chapel Oct. 1, with Eld. H. L. Brubaker, of Mt. Joy, Pa. as evangelist.

### HARVEST MEETING

Harvest meeting, Mechanicsburg, Pa., Sept. 7, 7:30 p. m.

### NOTICE!

### RE: GENERAL CONFERENCE MINUTES

Arrangements had been made before General Conference to have the General Conference Minutes off the press within one month after General Conference. Accordingly the copy was in the printers' hands within five days after the adjournment of Conference.

Due to an impossibility of getting adequate help in setting the type for the Minutes, there is an unavoidable delay in bringing them off the press and into the mail.

Bish. O. B. Ulery, the General Manager of the E. V. Publishing House, mentions that he "canvassed the territory in Chicago, Denver, Springfield, and all the surrounding territory around Nappanee for a linotype operator, but find the same situation in practically every printing shop."

With this explanation from the General Manager of our own Publishing House, about the only course for us to pursue is to possess ourselves with patience, and wait until there is an altering of the present situation.

Thanks for your patience in this matter. The General Conference Minutes of 1944 should come off the press rather soon.

Henry G. Brubaker  
General Conference Secretary.

### ANNOUNCEMENT

The Michigan Annual Young People's Conference will be held at the Mooretown Brethren in Christ Church on Sept. 2 and 3, 1944.

**Speakers:**  
Elder Jesse W. Hoover, Nappanee, Ind.  
Elder Marshall Winger of Ontario.  
Elder William Engle of Carland, Mich.  
Bish. Henry Schneider of Merrill, Mich.  
Plan to spend these two days with us in Christian Fellowship.



## News of Church Activity

### PROGRAM FOR HARVEST-PRAISE, FOREIGN-MISSION AND COMMUNION SERVICES

Sept. 10th, 1944

At the Manheim Brethren in Christ Church,  
North Grant St., Manheim, Pa.

- 9:00 Sunday School.  
10:15 Praise and Testimony.  
10:30 Invocation.  
10:40 Thankful—"Who?"—Eld. E. H. Wenger  
Mechanicsburg, Pa.  
11:00 Thankful—"Why?"—To be supplied.  
11:00 Thankful—"How?"  
Bishop J. L. Meyers, Greencastle, Pa.  
11:35 Offering, for Foreign Missions.  
**Afternoon Session**  
1:30 Devotional.  
1:40 The Church holding Harvest Meeting  
in Africa ..... J. L. Myers  
2:10 The African Church's Method of giving:  
Anna Wolgemuth, (Missionary to Africa,  
home on furlough)  
Song, by a group of outgoing mission-  
aries  
2:30 Why Foreign Missions? .....  
Eld. Arthur Climenhaga  
2:50 Who Shall Go? ..... Eld. Amos Ginder  
3:10 Offering, for Foreign Missions.  
**Evening Session**  
6:30 Fellowship Service.  
7:00 Communion.

A Cordial Invitation is extended to ALL  
Plan, Pray, Pack Your lunch, Pick up Your  
Bible and Come for a day of Worship and  
Spiritual Rejoicing.

### NOTICE OF SPECIAL MEETING

Communion Service, Home Coming and Dedi-  
cation of Eight Square Chapel, Morrison Cove  
District, September 2nd and 3rd, 1944.

Communion service, Saturday evening, Sep-  
tember 2nd.

Home Coming and Dedication, Sunday, Sep-  
tember 3rd.

Speakers: Bish. Henry N. Hostetter, Wash-  
ington Boro, Pa.; Bish. Charlie Byers, Cham-  
bersburg, Pa.; Bish. J. S. Oldham, Fishertown,  
Pa.

A cordial invitation extended to everyone.

### GENERAL CONFERENCE LIBRARY

Great thanks are due to all who have so  
generously contributed General Conference  
Minutes and Handbooks of Missions.

The two sets of the Handbook of Missions  
are now fully completed.

To complete the two sets of the General  
Conference Minutes, the following are still  
needed:

- |                |                  |
|----------------|------------------|
| 1 copy of 1906 | 2 copies of 1912 |
| 1 copy of 1907 | 1 copy of 1913   |
| 1 copy of 1908 | 1 copy of 1914   |

For these we need to look to some of our  
older members. I am calling attention of  
our older members to this fact. If you are  
willing to part with the above copies of the  
General Conference Minutes, please send  
them at your earliest convenience.

Henry G. Brubaker  
General Conference Secretary

### Illinois

CHICAGO MISSION—OPEN AIR serv-  
ices, beside our regular schedule of meet-  
ings, have been held on Saturday and Sun-  
day nights. In the midst of traffic noises  
and crowded streets, folks have stopped to  
listen to the Gospel message. Sr. Albright's  
flannelgraph illustrated, and scripture  
verses, has attracted attention, and drawn  
the children. One interested man who often  
listens, spoke to us after the service, press-  
ing \$1.00 in to our hands, saying "Keep up  
this work, this is what we need around  
here". Another Chicago friend gave \$5.00  
for tracts, of which we distribute many at  
each service. The American Bible Society

kindly gave us a free grant of 500 Gospels  
of John, used in our open air meetings. One  
Saturday night, just as we were closing the  
service, a woman was contacted, brought  
to the Mission for prayer. She was a re-  
spectable woman, stranger in the city,  
homesick for God. We seldom see such con-  
trition as was shown in her prayer. Visits  
in her home have proven that God met her  
that night.

VISITORS have been many in the past  
quarter—Rev. Walter Bohen & wife, R. H.  
Alderfer, Alvin Burkholder, Elam Dohner,  
R. S. Climenhaga, The Lewis' of Detroit,  
and others. We have appreciated the min-  
istry of Bish C. N. Hostetter, Jr. over sev-  
eral Sundays. The group of students from  
Beulah College, with Bro. Arthur Climen-  
haga in charge, gave a fine gospel team  
service on Sunday, June 4th.

DEATH has claimed within the short  
period of a month, three faithful Sunday  
School members. A little girl, Joan Brin-  
nehl, killed by a careless driver, while play-  
ing on the sidewalk near her home. We  
were at her bedside in Englewood Hospi-  
tal, where her mangled body lay for four  
hours before her spirit took its flight. Her  
brother and sister playing with her nearby  
were unharmed. The same week we buried  
a faithful Sunday School Teacher, Sr. Rena  
Cushway, whose obituary appeared earlier  
in the Visitor. Sr. Hamilton, who had a  
twenty year record of faithful attendance.  
Their ages ranged from 6 yrs., 37 yrs. and  
82 respectively, reminding us that death is  
no respecter of persons and the great nec-  
essity of pressing the matter of personal  
salvation in the Sunday School. Each one  
of these will be greatly missed, but our com-  
fort is found in the fact that all were ready  
to go.

ANNIVERSARY plans for observing the  
fiftieth year of the founding of the Mission  
occupy our minds just now. A full report of  
same will be given later.

Sr. Carlson with our two boys has been  
spending the summer in Kansas, on account  
of her health. She is much improved and  
we look forward to her return in the fall.  
Again we thank all who have stood by the  
work with their means and prayers. It is  
the dark places that need the light, and  
abound". Pray for us.

In His Love & service,  
Carl J. Carlson and workers.

### Financial Report of Chicago Mission for three months ending June 30th, 1944

Balance .....\$92.48  
**April**—I. Kujawa, Chgo. \$3; W. Bohen, Calif.  
\$5; In His Name, \$3; C. W. Boyer, Dayton, \$5;  
Amos Ginder, Goshen, Ind. \$3; J. Hoffman,  
Howard, R. I. \$5; Esther Turnquist, Chgo.  
\$2; Cora Albright, Shannon, Ill. \$5. D Kreider,  
Shannon, Ill. \$5; Eunice Deter, Morrison, \$10.  
**May**—A Sr. Hbg. Pa. \$1; John J. Kellar,  
Iowa. \$3.

**June**—Albert Cober, Morrison, \$2; J. Winger,  
Calif. \$1; Upland, Cal. friends, \$4; Grantham,  
Pa. Sunday School, \$53.29. In His Name, Dallas  
Center, Ia. \$5; M. G. Engle, Kas. \$2; S. E.  
Offerings, \$40.88, Y. P. Offerings, \$13.55  
Total, \$264.20

### Expenditures

Provisions \$120.49, Electricity \$40.88, gas  
for cooking \$13.55. Total \$174.92. Balance  
\$89.28.

Report of Fuel and Repair fund will be  
given in next quarterly report.

We also wish to acknowledge eggs sent  
from one family at Zion Church, Kansas, also  
Provisions from Bro. and Sr. Chas. Collins,  
Nappanee, Ind.

Gratefully acknowledged,  
Carl J. Carlson.

### Kentucky

### GENERAL REPORT

This is the 68th quarterly report we have  
written. What is done is done forever, and  
the Great Recorder has the record. May  
God help us to do that which will bring us  
eternal reward, rather than eternal re-  
morse.

The past quarter witnessed the conclusion  
of this season's Vacation Bible Schools. A  
report of these 11 schools, prepared by Sr.  
Imogene Snider, appears in our Bulletin.

The tabulated portion of this report re-  
veals that the enrollment and average at-  
tendance were 531 and 405, respectively, 40  
professed definite experience in grace. Sr.  
Snider's report tells of the interest shown  
by our people in this place of our work.

Our Conference year closing Apr. 7, we  
prepared our annual reports this past  
quarter. These reports are published in our  
"Handbook of Missions". A few high points  
are: total average attendance in our 10  
Sunday Schools, 420; in our Vacation Bible  
Schools in 1943, 325. 11 series of revival  
meetings with about 100 professions. Our  
regular schedule called for about 1800 pub-  
lic services in 1943. The total donations by  
our local people for the various phases of  
the Lord's work on our whole field was  
reported as \$2766.97, including \$838 for our  
evangelistic work alone. The steady in-  
crease in the financial support of the work  
is gratifying. We gratefully acknowledge  
special gifts by other friends totaling about  
\$1400 for the Gospel Hall, the Clinic, and  
special phases of the work, aside from \$838  
for the general operating expenses of the  
work.

In attendance at our General Conference  
in Pennsylvania in June were Bro. and Sr.  
Wolgemuth, Bro. Sherman, our delegate  
Bro. Edgar Giles, and the writer and his  
companion.

The Directory in our quarterly Bulletin  
reflects some of the unprecedented changes  
in the personnel and organization of the  
work. The transition of workers, adjust-  
ments, etc. have taken a great deal of time  
in the recent past, but we are glad things  
are being worked out quite well by the time  
this report is completed.

In our "Farewell Message" and article on  
"General Conference and change of work-  
ers" in our Bulletin we explained some of  
the changes and welcomed new workers etc.  
We herewith briefly commit to the confi-  
dence of all who are interested in the Ky.  
work Bro. Harold Wolgemuth as the assist-  
ent superintendent who takes over most of  
the active duties of the superintendency.  
Bro. and Sr. Wolgemuth have done a  
splendid work at Home Evangel and have  
there developed some qualities which will  
greatly help them in their new work.

We also extend our hearty welcome to  
Bro. & Sr. David Musser who succeed the  
Wolgemuth at Home Evangel and Sr.  
Gladys Kraybill on the Garlin staff of  
workers.

We also include in our Quarterly Bulletin  
a financial report of the Gospel Hall and  
Knifey Clinic. This report reveals the re-  
spective costs of these projects as \$1153.38  
and \$925.22. The local donations were  
\$848.31. The remainder, by friends of the  
work in various states as reported. We are  
grateful for this liberality which enabled us  
to report a balance of \$114.94. This is  
being used towards the cost of some much  
needed improvements including a well and  
we hope a water system which will provide  
running water in the clinic. Donations for  
the above needs will be appreciated.



FINANCIAL REPORT FOR APRIL, MAY,  
JUNE

## RECEIPTS

Pleasant Grove Congregation.....	\$ 22.15
Kenneth Ballou .....	3.50
Lila Ballou .....	5.00
Elvin Wilkerson and wife .....	65.00
"A Friend" .....	10.00
Mrs. Calhoun .....	2.00
May Conover .....	3.50
Garlin Congregation .....	2.35
Cecil Beesom and wife .....	2.00
Beulah Chapel Congregation (Above operating expenses) .....	19.14
O. G. Wooten and wife .....	4.00
Bloomington Congregation .....	7.85
Grassy Springs Congregation .....	7.41
James M. Burton .....	5.00
Funeral .....	1.00
Imogene Snider .....	2.00
Ida Lue Hane .....	5.00
Albert and Margie Engle .....	4.00
Evangel Chapel .....	3.60
"Tithing Friend" .....	6.00
Rebecca Albertson .....	4.50
W. R. Goodin .....	5.00
Gospel Hall, Knifley (above operating expenses) .....	1.46
Dunbar Hill Congregation .....	2.75
Ruby Clapper .....	2.00
Beulah Arnold .....	5.00
Harold and Alice Wolgemuth .....	3.00
Fairview Congregation .....	2.55
Herbert McGaha .....	1.00
Esther McGaha .....	1.00
"A Friend" .....	1.00
Miller Fields Congregation .....	3.05
Eckel Shepherd (tithes) .....	4.00
Charlene Shepherd .....	1.00
Tartar Congregation .....	3.21
Mae Foley .....	1.00
Esther Ebersole .....	2.00
Warren and Anna Mae Sherman .....	3.00
Total Donations By Local People .....	\$227.02
P. B. Friesen, Thomas, Okla. ....	5.00
Hershey & Dalta Gramm .....	4.00
"Friend of Missions," Pa. ....	2.00
Irvin Thomas, Garrett, Ind. ....	5.00
Maytown (Pa.) Brethren in Christ S.S. ....	34.25
Alvin Burkholder, Upland Calif. ....	10.00
Daisey Miller, Dayton, Ohio .....	2.00
Eli Hostettler, North Lawrence O. ....	5.00
Harry and Daisey Fifer, Dayton O. ....	5.00
Aaron Stern, Roaring Spring, Pa. ....	5.00
Aaron Switzer, Thomas, Okla. ....	2.00
Homer Engle, Thomas, Okla. ....	10.00
Alma & Marian Engle .....	2.00
Lois Hess, Lancaster, Pa. ....	3.00
David Wenger, Newburg, Pa. ....	3.00
Paul Lady, Thomas, Okla. ....	5.00
Ruth Zercher, Avilla, Ind. ....	5.00
Balance on hand, Apr. 1, 1944 .....	4.09

TOTAL, donations and balance ..... \$338.36

## Expenditures

Garlin: Car account .....	\$58.78
Table account .....	33.29
Electricity .....	9.00
Fuel .....	5.16
Repairs for oil stove .....	8.35
Other miscellaneous, including stamps for mission use .....	12.02
Total expenses for Garlin .....	\$127.20
Home Evangel: Car .....	\$43.47
Table account .....	34.36
Light and Fuel .....	18.40
Garden and Orchard .....	5.60
Miscellaneous .....	8.46
Total for Home Evangel .....	\$110.29
Fairview: Car account .....	\$29.83
Table account .....	20.61
Electricity .....	9.74
Garden and orchard .....	13.29
Canning supplies .....	1.94
Miscellaneous .....	8.48
Total expenses for Fairview .....	\$83.89
Total operating expenses .....	\$321.38
Quarterly Bulletin, partial cost of material and mailing .....	6.00
Total Expenditures .....	\$327.38
\$338.36 less \$327.38 equals .....	10.98
Balance on Hand, July 1, 1944 .....	\$10.98

## REPORT FROM GARLIN

A. H. Engle

All the services connected with the Garlin station have been attended with good interest, and in some cases with a general increase. We appreciate that the attendance in the services at Pleasant Grove especially

the Sunday School, has steadily increased, so that now it is better than at any time since we have been in Kentucky. It now ranks first on our field.

In some respects the interest in the Vacation Bible Schools exceed that of any previous year as may be observed in a study of the report by Sr. Snider.

The tent meeting season opened at our station at a point between the Pleasant Grove schoolhouse and Egypt (Absher). Interest is good and increasing at the time of this writing. We solicit your prayers.

Some prayer meetings recently are encouraging to our faith. A fine group met at the tent at the time of our regular bi-weekly prayermeeting in that community. Also an unusually good prayermeeting at the usual time on Friday at Beulah Chapel in which Rev. Vampner, who is holding a revival at Garlin, participated wholeheartedly. He gave a very searching exhortation about prayer and the importance of walking in all the light that we ever had if we would have our prayers answered. Surely, in due time, God will answer the petitions that are presented to Him—if we faint not.

We appreciated the consecrated services of Miss Ida Lue Hane of Dayton, Ohio who shared the spirit of sacrifice shown by our regular staff of workers. She helped us for about 3 months this Spring when our load was unusually heavy. She left a good-paying position in Dayton to come. We regretted when she had to leave. According to previous arrangements she was to give her services in a Vacation Bible School in Dayton. She made many friends and proved herself a splendid worker.

We were so glad that when Sr. Hane left it was possible for the regularly signed worker, Miss Gladys Kraybill, to come and help in the work at this time of great need.

We also very much appreciated the services of Sr. May Conover in a time of special need.

We appreciated the faithfulness of our sister helpers while we were away in our solicitation work as a member of the Education Board, and again in work as a member of the Committee on Doctrinal Literature in connection with our General Conference trip. During these absences most of the services went on almost as usual. We appreciate such faithful services and are sure God will reward them.

We especially recognize the great liberality of a former Pleasant Grove resident who now lives in Cincinnati, and who contributed \$65 for the work this quarter; also several other non-resident members of our communities. We are sure God will bless them. The donations by our Congregations, including these non-residents, totaled the unprecedented sum of \$170.90.

## REPORT FROM HOME EVANGEL

Harold Wolgemuth

The Sunday School at Evangel Chapel has increased slightly in attendance due to the fact that a few families have "moved back". We hope that every vacated house on our ridge will be filled again.

The Sunday School at Knifley is well attended. Last Sunday there were 71 present. Many of those attending take part in the group singing before the Sunday School period. The messages in song go out over the public speaking system. This too is a means of spreading the Gospel News.

We are now engaged in digging a well on the Knifley property. This is very necessary and will serve both the Gospel Hall and the Clinic. There was a feeling for some time that we should have a well here

and we tried to find a driller but no one could be found so we are digging it by hand.

The Clinic financial report will appear elsewhere. God is blessing this work. We are sure those who helped make it possible will be rewarded, and others blest by its facilities. Already we filled a preaching appointment in a new community opened through the Clinic work and contacts.

Sr. Ruby Clapper and Sr. Beulah Arnold took care of the work here as our family and three other workers from the field attended General Conference in Pennsylvania. We appreciated this privilege and the contacts with the church there. We hope thereby to be better able to work for the Lord.

The Home Mission Board has appointed Bro. and Sr. David Musser to serve here, replacing us to serve elsewhere on the field. Even though it is difficult for us to pull stakes, yet we are thankful that consecrated young people can be found to serve God and the church.

May the Lord's blessing rest on all workers, that we may advance in the "good fight of faith" is our prayer.

## REPORT FROM FAIRVIEW

Warren J. Sherman

The words, "Lo, I am with you alway" ring in my mind as I write this report for we have felt His continual presence throughout this quarter.

Much time besides our regular duties has been spent in gardening, orchard work, and painting the house. A number of persons were taken to the doctor, and also we were made to realize anew the shortness of life as we administered to the bereaved of two departed loved ones.

There is little change in the Sunday Schools except perhaps a slight increase at Tartar. We are also thankful to see souls giving their hands for prayer in sincerity. Please pray that these souls might not stop there but go on to find Christ as the One Who satisfies our every need.

Another Vacation Bible School was held in May. The interest was encouraging especially when eight souls sought the Lord on Decision Day. Looking at the work of the field as a whole we feel encouraged and challenged to do more for our Saviour than ever before to garner in souls while it is yet day.

It was my privilege to be at General Conference and I thoroughly enjoyed it there, coming back with a better understanding of the work of the church. We also had mingled feelings as we realized that Bro. and Sr. Engle would be leaving us in the near future. We at first would say, "Please stay," but then we believe it is God's will that they leave and so we say, "May God bless you and use you for His glory."

## REPORT OF KNIFLEY CLINIC

Beulah E. Arnold R. N.

The character of our work at the clinic has not changed since our last writing, however there has been a decrease in the number of patients coming to the clinic for treatment, especially those who came for medicine and weekly treatments. This, however, we feel is due to the busy planting season.

Since the last quarter, approximately 185 patients have been treated at the clinic on Thursdays. It has been encouraging to see a goodly number of these coming back to the clinic for a final checkup, then return to their homes well enough to work.

A Home Nursing Course is being taught by the nurse two nights per week.



Visiting and treating patients in the community have been quite interesting and challenging. We are faced with the fact of the scripture: "If we give a cup of cold water in His Name, it shall not lose its reward."

On one special occasion as the nurse was finishing a minor treatment, the patient exclaimed, "What do I owe you?" With a pat on the hand and tears on both faces, the answer came back, "I'll be dearly paid when I see you in Heaven."

There was a sum of approximately \$40.39 last quarter which came through the calls made by the nurse. The expenses for this first quarter of the year amounted to \$30.72, leaving a balance of \$9.67.

Expenses for this quarter were as follows: Dishes-\$1.59, Table-\$1.65, Cabinet-\$9.95, Camphered oil, \$.50, Rubber sheeting-\$3.00, Miscellaneous-\$51, Total-\$17.20. Receipts for Medicine-\$3.95. Cash on hand \$4.58

## Ohio

**NORTH LAWRENCE, OHIO TENT MEETING**—Our meeting convened from July 9 to July 30, 1944. Each service began with prayer, testimonies and songs of praise, after which our evangelist Rev. John L. Rosenberry delivered to us soul-inspiring, and sin-convicting messages. The other workers were Sisters Margeret Lenher and Edith Gutshall of Newville, Pa. and Mildred Hann, Milroy, Pa. Special numbers in song were rendered by the sister workers, the Sippo Ambassadors Male Quartette, and other local talent.

Our services were well attended. We praise God for His manifested presence. There were 52 seakers at the altar of prayer. Many were saved, believers sanctified and the saints were blessed and encouraged to keep up the good work of faith.

On the second Sunday afternoon we had a divine healing service. After Bro. Rosenberry had delivered to us a soul stirring message on divine healing, around ten were anointed. Each gave a bright testimony of thanks for what the Lord had done for them. The last Sunday afternoon of the meeting, we had a missionary program. The sister workers and Rev. Henry Heisey of Louisville, Ohio gave some of their experiences in their respective fields of labor. We rejoiced to see some 30 young people come forward and dedicate themselves to the work of the Lord. Many fathers and mothers came also and stood behind the young people, thus re-dedicating themselves and their children.

We also conducted a ten day Vacation Bible School, with an enrollment of 69 children. We rejoiced to see many of the children seek the Lord, and give bright testimonies of his saving Grace. A short program was rendered by the children in the fore part of the evening service on the last day of Bible School. A number of the parents voiced their appreciation of the interest that was taken to instill the word of God in their children.

Our victories were the result of many days of fasting and prayer and the untiring efforts of our dear workers, who spent hours in prayer each day, and fasted a number of days while here. Some of the children even felt the need and went out in the field and prayed for those they had on their prayer list. We again wish to express our sincere appreciation to our workers and pray God's richest blessings to rest upon them as they go to other fields of labor.

Yours in Christ for lost souls.

Eli Hostetler.

## Pennsylvania

### PHILADELPHIA MISSION REPORT—

April, May, June—The chapel is now completed and the work Re-dedicated to God. We had a wonderful time over our Re-dedication and Love Feast week-end. I wish all you Saints could have come. There were fifty-nine from other districts, who stayed over night. Five hundred meals were served. The night of the Communion Service approximately seventy-five took Communion. The chapel was full for the three Services on Sunday and almost full on Saturday night. There were approximately 160 at the Re-dedication Service, which was about as many as the chapel would hold. All the speakers gave Holy Ghost inspired messages, and caused the Saints to be blessed.

The community responded wonderfully in helping us cook and serve the meals over this week-end.

They also kindly opened their doors for our over-night visitors. God bless them for all they have done. It's a great aid to realize that the Community, in which one labors, is sympathetic to the work and is willing to help.

Sunday night, May 14th we started a three weeks' revival. The attendance for the most part was fair. Brother Marshal Winger gave the messages God laid on his heart, in spite of the fact that some were hit and stayed away. But God bless him for giving the truth. Fifteen souls were led to the altar.

We especially enjoyed the fellowships of many of our good Franklin County Saints during the Revival. Bro. and Sister Clarke, from Newville, stayed with us a week, God blessed them, and blessed us as well.

The attendance at the services dropped off the few weeks before the Re-dedication, possibly due to the fact of our holding the services in our other building. This building is not too commodious for worship.

The Sunday School attendance is holding well and in fact increasing in enrollment. Our desire for the summer is to hold the attendance above 50. The worship services are easing off a bit in attendance, with the approach of the warm weather, and the Thursday night prayer service has dropped as well. But God is on the scene. We are not necessarily looking to numbers. Our main purpose is to obey God, live victoriously, and get the Glory down. God will take care of the bringing in the lost.

We extend our appreciation for the many Brethren who visited us after the conference service. Also we wish to thank the church at large for their donations toward the renovation of the Chapel. If you had not so kindly responded to our appeal we could not have realized the completion of the renovation program, and this encourages our hearts to know that you are back of us financially and also with your prayers.

Continue to pray for us, you that have an interest in Philadelphia, for the closer the day approaches when our Lord will return the stiffer the battle grows.

God bless you all.

### PHILADELPHIA MISSION FINANCIAL REPORT

#### April, May and June

##### Receipts

Bal. forwarded April 1, 1944	40.10
Chapel offerings	122.95
Cash offerings	14.45
Telephone tolls	15.46
Alvin Thuma	42.00
Meryle Grasse	42.00
Anita Breckbill	40.00
Lovina Jarrell	3.00

Sisters Herr and Niesly	5.00
Sisters Beth Wenger-Dorothy Martin	5.00
Evangelistic Services	153.29
Sister Elizabeth Thuma	5.00
Brother Norman Rosenberger	2.00
Elder Jesse Hoover	2.00
A friend	1.00
Brother Milton Winger	10.00
Sister Samenda White	2.00
Brother Webster Eshelman	5.50
Brother Reuben Tyson	1.25
A friend	15.00
Brother Tyson	5.00
Sister Harold Engle	6.00
C.P.S. Fund Offering	30.80
Home-Foreign Mission Offering	37.69
Brothers Slaymaker-Buckwalter	2.00
Frances Griffith	2.00
Sister Gladys Hillpot	5.00
Elder Sylvanus W. Landis	5.00
Elder Henry W. Landis	5.00
Mowersville Y. P. Class	5.00
Brother Donald Engle	2.50
Sister Rosa Oldham	2.00
Kurtz Sisters and Friend	3.00

Total ..... \$637.90

#### Expenditures

Kitchen	\$173.93
Milk	38.64
Coal	27.60
Gasoline, oil, car repairs	21.03
Telephone	28.16
Gas	12.24
Electricity	23.55
Wholesale groceries	13.43
Pillow cases and sheets	20.63
Cleaning pillows	7.58
Vacuum cleaner bag	1.50
Evangelists	153.29
Gas stove grills	6.00
Window shades	4.25
Foreign Mission Board	20.00
C. P. S. Fund	30.80
Kentucky Mission Field	16.60
Storm windows (down payment)	20.00
Stationery and stamps	1.85
Miscellaneous	11.02

Total ..... \$632.10

Balance on hand June 30, 1944 ..... 5.80

Total ..... \$637.90

### Benevolent Fund Report for April, May, June

Balance on hand April 1, 1944 ..... \$75.30

Receipts for April, May and June ..... 23.32

Total ..... \$98.62

Expenditures for April, May and June ..... 6.37

Balance on hand June 30, 1944 ..... \$92.25

### CHAPEL RENOVATION FUND REPORT

#### Receipts

Young Peoples' Society (Phila.)	\$95.00
Mrs. Koch	5.00
Philadelphia Sunday School	125.00
Community Prayer Circle	25.00
Russell Rosenberry	8.00
Sister E. Williams	10.00
Pauline Hess	1.00
Charles and Grace Rosenberry	15.00
Sister Margaret Lehner	1.00
Mrs. Edward Nau	35.00
Sister Isabel Lehner	3.00
Sister Lehner	2.00
Sister Martha Gutshall	5.00
Brother and Sister Jacob Hock	10.00
A Friend	5.00
Brother and Sister Clark	5.00
Mr. and Mrs. Ira Rosenberry	1.00
Sister Edith Weaver	15.00
Sister Rebecca Schock	7.60
Our Boys	.38
Sister Mary Wenger	5.00
Bro. and Sister William Rosenberry	10.00
Brother and Sister Jesse Hoover	6.05
Brother and Sister James Hill	10.00
Margaret Droll	10.00
Brother and Sister Jesse Lady	5.00
A Harrisburg Sister	2.00
Sister M. Kendal	5.00
Sister Mary E. Byer	10.00
Sister Annie Stoner	1.00
Sister Lois Breckbill	5.00
Brother and Sister John Rosenberry	10.00
Sister Elizabeth Kraybill	25.00
A Friend	5.00
Greensprings Sunday School	19.08
Mrs. Spalding	10.00
Martinsburg Sunday School	45.00
Brother Alvin Thuma	10.00
Brother Meryle Grasse	10.00
Mrs. P. Brown (builder)	3.00
A Friend	4.00
Brother Roy Brubaker	25.00
Rosalie Rosenberry	.20
Pearl Rosenberry	.08
Brother and Sister Jacob Hess	10.00
Mr. Joe Nevins (Man-American store)	10.00
Brother and Sister George Paulus	5.00
Brother Albert Breckbill	10.00
A Sister	10.00
Brother and Sister Deemy	10.00
Brother and Sister John Thompson	10.00



Brother and Sister John Thompson	10.00
Brother and Sister Jacob Bowers, J.	10.00
A Friend	25.00
Rapho District (Mastersonville church)	106.30
Mr. and Mrs. Eric Arenberg	20.00
Woman's Missionary Society (Phila.)	10.00
God's Love Mission Sunday School	26.50
Mowersville Sunday School	28.00
Messiah Home Sunday School	68.42
Brother and Sister Ben. Watkins	10.00
Brother and Sister Webster Eshelman	10.00
Brother and Sister Roy Beltz	10.00
Sister Melvin Goins	5.00
A Friend	10.00
Sister Dorothy Casto	10.00
Brother Judson Hill	2.50
Brother Donald Engle	2.50
Brother Robert Anthony	5.00
Sister Sara Brubaker's S.S. class (Phila.)	5.00
A Friend	20.00
Gwendolyn Brady, Geo. and Adelaide	
Paylor	10.00
Messiah Home Congregation	19.85
Brother Norman Byer	8.00
Mr. and Mrs. Rickter	5.00
Sister Lovina Jarrell	5.00
Mr. William J. Rosenberry	3.82
Mount Rock Sunday School	71.00
The Crusaders For Christ (Phila.)	36.40
Re-dedication Service Offering	402.78
Sister Mary Wenger S.S. class (Phila.)	50.60
Sister Kraybill's S.S. class (Phila.)	70.55
Sister Verda Moyer	5.00
Mrs. Lizze Goodman	10.00
Dorothy Sanders	4.76
Chambersburg Sunday School	164.35
Brother and Sister Richard C.	
Odgers (for Love Feast)	3.00
Rudolph's Hardware Store	5.00
Mr. and Mrs. Souders	5.00
Total Receipts	\$1,938.72

Expenditures	
Morris Schlar Co. (ceiling lights)	\$ 72.00
Paint	27.73
Lumber	7.96
Installation of platform and altar rail	185.00
Carpet	232.42
Window shades	6.80
Neon sign and cross	200.00
Hardwood floor	235.00
Painting benches	90.00
Graining benches	20.00
Torchiers	23.00
Steps in front of chapel	196.00
Pulpit and chairs	138.00
Hardware store	26.48
Connecting sign	7.00
Miscellaneous	7.69
Love Feast expenses and speakers	178.40
Transferred to building fund	126.81
Stamps, stationery and announcements	25.73
Total Expenditures	\$1,806.02
Bal. on hand (transferred to Mission Fund)	132.70
Total	\$1,938.72

We gratefully acknowledge and thank the following for provisions and food stuffs sent in during this quarter: Meryle Grasse, American Stores Co., Mr. William J. Rosenberry, Charles Rosenberry, Sister Maurine Rosenberry, Elder and Sister Monroe Dourte, Bishop and Sister Jacob Ginder, Bro. Earl Brubaker, Lois Breckbill, Gertrude Jacoby, Pearl Weuchinski, Mrs. Florence Arenberg, The Tribune Cleaners, Brother and Sister John Brubaker, Brother Albert Breckbill, Elder and Sister Jesse Lady, Mrs. Koch, Mr. and Mrs. Anthony Grasse, Bishop H. N. Hostetler, Sister William J. Rosenberry, Brother and Sister Howard Landis, Joe Nevins.

The Four Philadelphia Workers.

## — MARRIAGES —

**NIESLEY-MARTIN**—Saturday evening August 5, 1944, in the Carlisle A Street church Helen Elizabeth Niesley, daughter of Bro. and Sr. C. G. Niesley, Carlisle, Pa., became the bride of Jacob Earl Martin, Jr., son of Bro. and Sr. J. Earl Martin, Sr., of Mt. Joy, Pa.

The ceremony of the church was read by the bride's pastor, Rev. R. H. Wenger, who was assisted by the grandfather of the groom, Rev. Henry O. Musser. May God's rich blessing attend this happy couple as they endeavor to serve their Lord and the church of their choice.

## — OBITUARIES —

**HEISEY**—Eli M. Heisey was born in East Donegal Twp. Lancaster County, Pennsylvania, September 27, 1869, and departed this life August 15, 1944, 74 years 10 months and 18 days.

He is survived by his wife, Annie Musser Heisey, and these children: Daniel Heisey, Landisville; Norman and Rhoda Heisey at home; E. Musser Heisey, Mount Joy, Route 2. Also six grandchildren and one sister, Lizzie, wife of Brother Levi Sheetz, Milesburg, Pa.

He was converted in early life and left the testimony in his last illness that his hope was to be with Christ.

Funeral services were held from their home, Mount Joy Route 1 on Thursday, August 17, 1944 at 1:30 and at 2:00 P.M. at the Crossroads Church conducted by Bishop I. L. Musser assisted by Elder Jacob Horst (Old Order Brethren) and Amos Hess (Mennonite). Texts Job 14:14 and John 17:3. Interment in adjoining cemetery.

**McFARLAND**—Mary Caroline McFarland, wife of John George McFarland, died Wednesday, Aug. 9th, at the home of her son-in-law and daughter, Mr. and Mrs. Charles Bitting, Douglas, R. D., following an illness of four months.

Surviving are her husband, three daughters, Mabel, wife of John Smith, Stowe; Amelia of Ardmore; Marie wife of Charles Bitting, where she made her home. Four grandchildren and two great grandchildren also survive.

She was a faithful member of the Brethren in Christ church since 1933.

Preaching service was held at the Gratersford Brethren in Christ church Aug. 13th. Interment in adjoining cemetery. Mother McFarland was loved by all who knew her and we miss her.

Elders A. C. Rosenberger and J. H. Bowers conducted the funeral service, text Psa. 23.

**McCHESNEY**—Sarah McChesney, wife of Bro. Thomas McChesney, Wainfleet, Ont., was born in Canboro, Ontario, May 5, 1876. She died Aug. 3, 1944, aged 68 years and 3 months, after a lingering illness of some twelve years.

Sr. McChesney was converted in 1906 under the evangelistic efforts of Bish. J. R. Zook and united with the Brethren in Christ church at Wainfleet, where she remained a member until her decease.

She leaves to mourn her departure, her husband, two sons, Thomas and Clarence; two daughters, Hattie and Rachel; thirteen grandchildren, two great-grandchildren, three brothers and three sisters; besides many other relatives and friends.

Funeral services were conducted by Eld. Edward Gilmore, assisted by Eld. Jessie Sider.

**WOLGEMUTH**—Sister Ada H. Wolgemuth, wife of Bro. Christ M. Wolgemuth, of East Donegal Township, Mt. Joy, Pa., was born May 9, 1891, and departed this life Aug. 1, 1944, at the age of 53 years, 2 months and 22 days.

She was a daughter of Martha Herr Frey, of Manor Township and the late Alburdis Frey. Beside her husband and mother, she is survived by the following children, Erma, wife of Rev. Glenn Diller, of Mount Joy, R. 1; C. Arthur, of Farnhurst, Del.; Ivan F., at home, also Grace G. Sload, at home; and one grandson, her grandmother, Mrs. Cecelia Frey, Mt. Gretna; and these brothers and sisters, Anna, wife of Jacob Schock, of Manor Township; Cecelia, wife of Eld. Graybill Wolgemuth, Mt. Joy, Pa.; Emma, wife of James Painter, Lancaster, Pa.; Martha, wife of Ira Heller, Mt. Joy, Pa.

Funeral services were held on August 3, from the home and further services in the Cross Roads Brethren in Christ church at Florin, Pa., conducted by Bishop I. W. Musser, assisted by Bishop Henry Garber and Eld. Harry Brubaker. Text, Job 1:21, latter part. Interment in adjoining cemetery.

Prosperity ruins many more than adversity. To keep humble and teachable under success is the highest test of all human character, and only a few deeply religious people are able to bear it.

Look at a red flower through a red glass and it appears white. Even so our sins "though they be red like crimson" become through the precious blood of Jesus as "white as wool." "I have blotted out as a thick cloud thy transgressions." Isa. 44:22.

## A Testimony

Dear Brethren and Sisters of the "Visitor" family: The Lord impressed me to give my testimony to you of His healing of my body. I cannot tell you how it was done, but I know I was led to pray, and I did pray.

Some thought I had dropsy in my feet. And others thought it was something else. The Lord knew what it was. I asked Him in faith to heal, believing that He could do it. And praise His holy name, on the tenth of August He took the swelling out of my feet. I have been praising Him night and day ever since.

And I have been praying for our tent meetings. And I expect to keep on praying and praising until He comes.

Yours for Him,  
Archie Burkholder.

Midland, Mich.

## Purity

The Hindu's belief that the mighty Ganges purifies his morals while cleansing his body and garments causes him to use its water frequently, even though put to the inconvenience of having it sent to him. Nearly every faithful follower attempts a pilgrimage to bathe in its waters. Thousands upon thousands daily bathe in the filthy waters of this stream and are deluded in thinking they are preparing for the life to come. We laugh at the absurdity of it all and marvel that such ignorance could enslave a nation. However the Hindu is to be commended for one thing; that is his faithful adherence to his religious convictions. All the combined efforts of missionary enterprises for many years have done very little in changing the religion of the Hindu. This is the reverse in America, a "Christian" nation. We acknowledge a God, yet deny the fact by making Him the excuse for all our sins. His name is used in blasphemy and His Day, the first one of the week, is pleasure-day. We go to church in the morning, and follow up with the theater, dance-hall, tavern or possibly pleasure riding. We don't believe in drunkenness, yet we are a nation of drinkers and gambling and all its related evils. We are hopelessly in debt and are living by time-payments—yet we are a "Christian" nation. Oh America! Wake up before it's too late! Return to thy God. The God that loves the sinner but hates his sins. A God of love, pity and mercy, yet equally holy, righteous and true. Oh, America! Turn from your sins to Christ. True Christianity is not a profession, it is a life. A life of faith, holiness, purity, honesty and love. A life of sacrifice and faithful obedience to One Who bled and died and made the supreme sacrifice.—Upward.

Some people expect an undertaker, but I am looking for an upper taker.



# EVIDENCES OF THE BAPTISM WITH THE HOLY GHOST\*

Albert F. Randolph

IN Acts. 2:4 we find that when the day of Pentecost was fully come and the disciples were in one accord, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Our purpose is to call to your attention some evidences of the Baptism with the Holy Ghost. This experience is an essential one, but is for believers only. Sinners never receive the Holy Ghost in this fullness, as we see in John 14:17, where Jesus says, "Even the Spirit of truth; whom the world cannot receive." Now since this experience is for every believer, there must of necessity be some evidence of it that will be common to all. However, one mistake must not be made that is sometimes made by sincere teachers who have been misled in some way. We must not confuse evidences with the gifts of the Spirit. In First Corinthians 12 we read of nine gifts of the Spirit, and the Word expressly tells us that the Spirit divides "to every man severally as he will." Now if the gifts of the Spirit were also the evidences, then each person must have all the gifts; but this is contrary to the inspired Word of God. Some one may say, "If you do not speak with tongues, you do not have the Baptism with the Holy Ghost," while others may as well say, "If you do not have the gift of wisdom or knowledge, or faith, or healing, and so forth, you do not have the Baptism with the Holy Ghost." We can see at once that this creates confusion, and is contrary to God's Word. The Bible makes plain several evidences of the Baptism with the Holy Ghost, and these will appear in the life of each and every person who has experienced this blessed relationship with God. We wish to mention four of these evidences:

In Acts 1:8 we read, "But ye shall have power after that the Holy Ghost is come upon you." Power is, then, an evidence of the Holy Ghost. Power to testify, power to live, power to believe, power to give glory to God, power to teach others the way of salvation, power to keep sweet when all around us there is confusion and strife, power to be like Christ in all your living from day to day, power to stand for Him and His Word when all around us others are turning from Him, power to refuse the devil and the world, and power to die for Him if need be. Friends, this is one of the evidences of the Holy Ghost, and it is one that we need today. We are living in perilous times. Evil men and seducers are waxing worse and worse, and only the

power of the Holy Ghost to sustain us will ever keep us in the will of God, and preserve us until Jesus comes. The true Christian is being tried in these days as never before, and in the days not so far away this is going to be increasingly so. We need this power, and we receive it with the Holy Ghost.

In Acts 15:8, 9, we find another evidence of the Holy Ghost set forth. Here Peter is speaking to the apostles and elders who were come together, and is telling them of his experience in the home of Cornelius. He says, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Here we find purity of heart another evidence of the Baptism with the Holy Ghost. Pure from evil actions, pure from selfishness and all manner of greediness, pure from contamination of the world, pure from ungodly associations, pure from unkind feelings towards our fellowmen, pure from anger, pure from strife, pure from bitterness, pure from evil speaking, pure from all filthiness, pure from covetousness, pure from deceit. This is not too high a standard, but the one set by God's own precious Word—a purity of heart and life that the Holy Ghost gives when He comes into us, that lifts us above the evils of this world and places us in full fellowship with the Father and the Son in the blessed Spirit of God.

Again, in I Peter 1:2 we find Peter saying, "Elect according to the foreknowledge of God the Father, through sancti-

## Busy

*Busy; busy, too busy to pray,  
Busy with duties and cares of the day;  
Busy from morning way into the night,  
Too busy to pray or even live right.*

*Busy in duties to make money fast,  
Busy in planning for life to the last;  
Busy in seeking the world's pleasure too,  
Busy, yet idle, if only they knew*

*Busy with pleasure, too busy to see  
How others are living, or a comfort to be;  
Too busy in self to see other's care,  
Too busy to scatter love's sunshine there.*

*Ah, busy the lives that are running a race,  
Too busy to slacken their maddening pace;  
Busy with pleasure, but no time for God;  
But they will stop long enough to be  
placed 'neath the sod.*

—Clarence A. Robart.

fication of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ." Here obedience is set forth as an evidence of sanctification which is one and the same with the Baptism with the Holy Ghost, sealing us unto the day of redemption. I John 3:24 has the further word, "And he that keepeth his commandments dwelleth in him, and he in him." Obedience to His commands, and the cherishing of His Word in our hearts. Obedience in the so-called little things as well as in the greater. Holiness is not an excuse to let some things slip along and not be carefully kept. This obedience is surely an evidence of the Baptism with the Holy Ghost. Obedience to come out from among them and be separate; obedience in keeping the Lord's Day a holy day; obedience to keep ourselves unspotted from the world, as well as to visit the fatherless and widows in their afflictions; obedience to owe no man anything but to love him; obedience to walk in the light as He is in the light; obedience to walk softly in the presence of the eternal and everlasting God, and to honor and glorify His precious name in every passing moment of life here among men; obedience to exalt Jesus Christ, to trust Him, and to look for His appearing with rejoicing.

The fourth evidence of the Holy Ghost we wish to mention is the one found in Gal. 5:22, 23, namely the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Friends, these nine divisions of the fruit of the Spirit must be an evidence of the Baptism with the Holy Ghost, for where He is there must be this fruit. Profession must be accompanied by it, if it is to be true. Wherever the Holy Ghost is present there is bound to be found the fruit that He produces. Oh, what a happy-hearted possession it is to have this blessed fruit in your life; fruit hanging ever ready to be plucked by those who come in contact with you; fruit that not only brings joy to your own heart, but that is a blessing to others as well. This full and perfect fruit should ever be manifest in the lives of the sanctified, just as the cluster is seen on the branch of the vine. It is the beauty of the life; it is a joy forever. The Psalmist speaks of the fact that the Lord beautifies the meek with salvation; and what could he mean but that the beauty is seen by the fruit of the life as the Holy Ghost abides and produces it?

These four evidences will be found wherever the Holy Ghost is found, and in whosoever life He is allowed full sway.—*God's Revivalist.*

Many never lose their common sense because they have none to lose.



## Foreign Missions

### Weddings

*Mr. and Mrs. Allen Buckwalter*

A FEW days ago I turned to the Scripture Text Calendar for June and found there a picture of a bride and groom being "joined together" by the Lord Jesus Christ, His hand of blessing resting upon them in love. Naturally I thought back to two brides who had recently taken the vows. Both are former pupils of the orphanage school in Saharsa. One, Priti (Love), has received in the orphanage the love, care and training made possible through Jesus Christ. The other, Shanti (Peace), comes from a hindoo home not far from the mission. Shanti has attended school for a number of years and is now in the fifth class, the last year of upper primary.

Shanti's wedding took place several days before Priti's. Just what the actual ceremony involved, I do not know. But after a day or two of feasting and drinking, when the friends, relatives, and bridal party were ready to depart to the groom's home for the remainder of the festivity, the missionaries received an invitation to come over. I happened to be in Saharsa at the time so accompanied Srs. Dick and Gayman.

The bride and groom were seated under a canopy in the center of the crowded courtyard. Around them were piled baskets of gifts, sweet-meats and images. The groom, a young man in his last year of high school, had an elaborately colored and fantastically shaped "dunce cap" on his head, the tassels of which hung down over his face and neck and tinkled musically when he moved. The little, bashful bride sat beside him, her head down, her face covered. For our benefit her face was uncovered revealing a scared girl, her hair pasted with red paste called "sindur," the sign of marriage. Her arms and neck, ears, nose, and ankles were heavy with jewelry, and we were shown many other pieces which were presented by the groom's parents. The bride and groom were then covered with a cloth and sprinkled with perfume, some of which was also thrown over the guests. Shanti was to leave with her husband the following morning and after staying in his home for a few days was to then return to her parents for a year or so.

In contrast to this Hindoo wedding, I saw Priti walk down the aisle in her white sari, stand with the groom before Bishop Dick and take the Christian vows of marriage before a church full of Christian friends. May she have a happy Christian home, a place where Christ rules supreme.

In a recent article written by an Indian,

some interesting facts were given about Hindu and Mohammedan marriages. Here are portions of it.

"Social customs in India differ from community to community and it is therefore not possible to generalize too much. However there are certain features which are common to most. To begin with there is no equivalent here of the system of courtship as understood in the West. Boys and girls do not woo each other. The marriages are arranged by the parents. Indian society does not encourage grown up boys and girls to meet. Rather it frowns on this. Men and women unless they are close relations do not even talk to each other. Once a girl grows up and arrives at the threshold of womanhood she retires behind this social purdah. It is the parent's job to find a match for their children.

The search begins fairly early. It is made more difficult among Hindus because of their caste restrictions, for it is the rule of the castes that marriages should not be contracted outside it. The four main castes are divided into numerous sub-castes and the group within which boys and girls can marry becomes still narrower. In addition there is a large list of relations within which marriage cannot take place.

"Among the muslins who recognize no caste barriers and are more democratic the problem is simpler. In fact it is hardly a problem as yet. Their list of forbidden relations is virtually non-existent save for the proviso that children nursed by the same mother cannot marry each other.

"... After marriage the bride returns to her parents' home. It may be, and generally is, years before she pays a visit to her husband's place. This second visit is in itself an elaborate ceremonial and has often been translated into English as "second marriage." It is after this that normal married life begins."

In India as elsewhere, Christ desires to glorify Himself through the Christian home. What a witness a home bears when love rules supreme. The message of Jesus Christ calls for, and makes, happy homes, parents who walk in His will, and teach their children His precepts. This is India's great need. Help us pray that every home established under the name Christian may bring glory to His name.

### A FORWARD LOOK

Several prayer requests are in order.

1. A new project, the Barjora Gospel Team, has been organized. This group of young men have volunteered to go out in village evangelization an evening a week. Please pray for these village meetings.

2. Lately the Spirit of God has been

working among the boys. Pray that this may continue and truly bear fruit. One boy Darshan Prakash, has proved a problem. He ran away twice from high school, finally he landed in Calcutta as a menial laborer and contracted small-pox. In this condition he returned to Saharsa where he was again nursed back to health and then sent back here. Pray for his conversion.

3. The Barjora community looks forward to building a church after the rains. Pray that this venture may be blessed of the Lord, for His glory.

4. Pray for Andreas Masih Charan as he goes to Allahabad for Christian training. May he come back to us Spirit-filled.

5. Pray for the new Head-Master, Daniel Henry, and his assistants, Robert Christian and Yohan Masih that they may be faithful and fruitful in their school work.

6. Pray that our vision of Sunday Schools in the surrounding villages may become a reality. There are many children who need to know of Jesus.

7. Pray for us, your representatives that we may be used of Him to bring others.

*Barjora, India*

Via Air-Mail to H. W. Buckwalter.

### Dark Africa

*Edna Lehman*

How often have those words *dark Africa* fallen from the lips of pioneer missionaries! The imprint of those words has been so great that thousands are still thinking in terms of *dark Africa*. And rightly so, for there remain large unevangelized fields throughout this vast continent which as yet have not been touched by the gospel light. But as missionaries on the field, we may sometimes just think of it as the land of Africa. In this too, may we not be right for since the days of Livingstone have not hundreds, yea thousands left all to follow and obey the last command of Jesus when he said "go ye into all the world and preach the gospel"? Should not these lights scattered throughout the length and breadth of this benighted land have pierced into that *great darkness* and reduced its intensity? Yes, we believe that it has been so for there has been a multitude of precious souls who have heard and received the gospel of our Lord and Saviour. But have we ever or shall we ever be able to comprehend how *great* that darkness was and still is.

Much that one reads about the customs of the various African tribes in earlier missionary writings is seldom seen or actually heard about today. Some undoubtedly have been discarded and sometimes we would like to think that many more heathen customs have been forgotten. Now much is hidden from the eye of the missionary because the gospel has given them a sense of right and wrong which they did



not have before. However, the unusual does happen. In this case it came to light through two patients who were admitted to the hospital for treatment.

Several weeks ago, one morning, I arrived at the hospital somewhat earlier than usual. I found an elderly couple sitting around the fire in the shelter with the nurses as the morning was cold, damp and misty. The tone of the conversation at once told me that some exciting and very interesting news was being told. After the greetings one of the nurses pointed out this elderly couple saying that they had been burnt. Upon investigation, I found that both were suffering with rather severe burns about the head, neck and ears. I had not noticed their injuries before, thinking that they had only come in to see a sick child of theirs at the hospital.

The story, as to how they received their injuries, dates back over a period of months during which time much sickness and a number of deaths occurred in the village. All deaths and sicknesses are caused by one who has the power of witchcraft—a mulozi—according to the thinking of the African from the youngest to the very oldest. Even those from the same source. Therefore, the guilty one or ones as it may be must be convicted and punished. When this trouble did not cease the witch doctor was called. It is his duty to seek out the trouble makers. Different methods are used. In this case, the witch doctor had been treating the people of the village with native medicine and other methods of magic but without results. In his extremity, he said to the people that there was only one more thing that he knew of to do. Apparently they consented to his suggested treatment. He then made a large pot of boiling water and called all the people of the village together. He began treating them by dipping a muchila—the tail of an ox used by chiefs and men of importance to chase flies when walking through the velt—into boiling water, then dancing around several times and striking whoever is nearest to him. This is done repeatedly until all have been treated. Those that receive burns are the guilty, those unharmed by the boiling water are innocent. To us the fallacy of this can be easily seen, but they believe it. It is most difficult to convince them otherwise.

The particular area of their bodies which was burned was no doubt the direct result of natives wearing more of the European type of dress today. In olden days there was a far greater area of the body exposed which afforded the witch doctor greater advantages in inflicting the injuries.

The third victim turned up a few days later. He was burned about the face and forehead. If there were any others we were unable to find it out by questioning

them. It appears that these three came to us not so much for the treatment which they would receive but for shelter from their enemies. This fact was proved when we learned that they waited nearly a week before they came in and then refused to leave when discharged. Their given reason for not coming earlier was that the people refused them to come saying, "The white people should not know the things which we do."

These people come from the village of Mboole about eighteen miles from the mission. It is still a very backward village in one of the poorer agricultural areas. We opened an out-school in this village a little over two years ago. It is a difficult place to work as most places are at first. Teacher Richard and wife are in charge of the work. They are a newly married couple. They need your prayers that by their lives and light they may win some for Christ.

This actual incident has awakened us to a greater realization of the battles that are yet to be fought and the powers of DARKNESS to be overcome by the power of the gospel.

*Macha Mission.*

### "Keep Me, O My Blessed Jesus"

Selected by Rebecca Blosser

*Keep me, O my blessed Jesus,  
In the path that I should go;  
Grant that I may keep Thy precepts,  
And Thy perfect will may know.  
Though a weak and mortal creature,  
Fain would I Thy help implore;  
Knowing 'tis through Thee I conquer,  
Thee alone I will adore.*

*Often would I be discouraged  
When reverses here I meet,  
When temptations round me hover,  
When my toils are aught but sweet.  
Then on Thee my thoughts I center,  
Think of Thine unbounded love,  
Of Thy sufferings to release us,  
Of Thy bounteous stores above.*

*Though I never earned the blessing  
He is richly pouring down;  
Nay, but rather I'm deserving  
For my deeds a righteous frown.  
Yet on me He looked with pity,  
Offered free to make me whole;  
I could do no more than, trembling,  
Say, "Lord, take me, save my soul."*

*And I strengthened feel in weakness,  
When I know that God is nigh,  
To prepare a mortal creature  
For a home beyond the sky.  
Then my heart bounds with rejoicing,  
And my soul feels strong in Thee;  
Thus I labor in His service  
Till I reach eternity*

*Archbold, Ohio.*

### Breaches in the Wall

*"The angel of the Lord encampeth round about them that fear him, and delivereth them."*

In the year 1860 an Armenian merchant of Erzerum, Turkish Armenia, was sending some merchandise from Erzerum to another town. There had never been any railways in that part of the country. Everything had to be transported by caravan; and as the load was valuable, he himself went with the caravan. A God-fearing, earnest Christian, he had been instructed in the faith by his believing parents.

It is the custom of such expeditions to camp at night, and the country was infested by Kurds—bandits who live by robbing the caravans.

A band of these highwaymen followed the caravan, intending to rob it at the first camping place on the plains.

At the chosen hour, under cover of darkness, they drew near. All was strangely quiet. There seemed to be no guards, no watchers; but as they pressed up, to their astonishment, they found high walls where walls had never stood before. They still followed, but the next night they found the same impassable walls. The third night the walls stood, but this time there were breaches in them through which they went in. The captain of the robbers, terrified by the mystery, woke the owner.

"What does it mean? Ever since you left Erzerum we have followed, intending to rob you. The first night and the second we found high walls around the caravan, but tonight we entered through broken places. If you will tell us the secret of all this, I will not molest you."

The merchant himself was surprised and puzzled. "My friends," he said, "I have done nothing to have walls raised about us. All I do is pray every evening, committing myself and those with me to God. I fully trust in Him to keep me from all evil; but tonight, being very tired and sleepy, I made rather a half-hearted, lip prayer. That must be why you are allowed to break through."

The Kurds were overcome by such testimony as this. Then and there they gave themselves to Jesus Christ; and from highway robbers became God-fearing men. But the Armenian never forget the breach in the wall of the prayer.—*Selected.*

Temptation makes us see our true nothingness and weakness. As a severe case of small-pox will prevent a pretty face from standing before a mirror, so terrible temptations prevent holy souls from admiring their own graces.

Overlook a man's weaknesses, forget his mistakes, speak to him of his good traits.



## Bible School Department

*Sponsored by the General Education Board.*

### Christian Education in the Brethren in Christ Church

*R. H. Wenger*

CHRISTIAN education is no longer an infant in the Brethren in Christ Church. It is true that we have had Church Schools for the brief period of only thirty-five years, but facts prove that our fathers were devoted students of the Word and used the means at their disposal to increase and improve their God-given gifts as opportunity afforded.

Among the pre-Church school leaders in Christian thought were Bishop Charles Baker, Bishop J. R. Zook, Elder Fred Elliot, Bishop S. R. Smith and Elder E. H. Hess. These men left a profound impression upon the youth of their day, and paved the way for schools of our own, where our youth today can go and live under environment which is conducive to our way of life, and be taught by our own people the principles and doctrines of our faith.

Our schools have come through periods of stress and strain. There were times when the future as well as the present looked uncertain. At times the student body was very small. The income was meager and it was indeed a question how to continue on. But our leaders had faith and hope and courage and pressed on.

Today with thirty-five years of school history to our credit our schools are more firmly established than ever; and with the great majority of our people backing the endeavor with their prayers, their children and their money, the future is secure. Among our twenty-six active bishops, seven are either graduates or former students of our schools. Today very few men are chosen for the ministry who have not had some training in our schools. In the future it will be even more so.

Our Foreign Mission Board has recognized the value of school training. Today they send no one to the field unless he has met at least the minimum scholastic training. The marked results of our missionary effort prove the wisdom of the Board in their position.

Our schools have been a good investment. It is an investment in our youth and in our future and may I add in our very existence.

The Church-wide solicitation now being conducted by your Education Board is proving a blessing in a financial way to educational institutions. It is giving them support and security which they long have

needed. This solicitation will by no means suffice. It is just a beginning. Our schools will need more and more money as the years roll on. Our brethren and sisters who have been blessed in a financial way will do well when they consider investing some of their God-given wealth in our schools, where it will be a perpetual blessing to future generations of youth.

During the past year our people gave approximately \$25,000 for Christian education through the channel of the Education Board. This year to date over \$3,000 have already been given. This is commendable and it is earnestly hoped that many more thousands will be contributed before the conference year ends.

This sacrificial giving not only aids our schools greatly, but it is proving a great blessing to the giver. It further makes the schools really our own. When we invest our money in our schools we will pray more for them and criticize them less. We will become boosters rather than knockers. We await the day when every member of our beloved Church gives Christian education its rightful place and every youth of our Church is privileged to come under the Christian influence of the sacred halls of our educational institutions.

*Carlisle, Pa.*

### Jesus the Master Teacher

*Everett Byer*

IF Jesus be the master teacher, we may well expect that He possessed the prerequisite qualifications of a preacher, in that he knew what he wanted to teach and that he knew how to teach it.

That he was a successful teacher we know for he was able to hold the attention of huge crowds even under adverse circumstances; He was sought after by prominent men such as Nicodemus, the certain rich man, and others; the subsequent effects of His teaching after His death as recorded in the New Testament, are marvelous; the centuries that have passed since then have reaffirmed His power both qualitatively and quantitatively.

We do not wish to detract from the significance of His divine nature and His work of Calvary, yet we know that He made use of the teaching method to vindicate His claims and we cannot doubt that He applied the very best methods possible. Although many of His teachings and methods of teaching have never been recorded, yet a study of the methods which are recorded cannot be amiss and if we

follow them we need have no fear of the consequences.

First we should like to discuss why Jesus was a great teacher. What preparation did He have? What magnetic personality traits did He possess? What teaching qualities did He display?

We know very little specifically about His preparation but we may assume that it was quite thorough. Born in humble circumstances, raised in a carpenter shop, probably tutored by His mother, He "grew and waxed strong in stature and in favor with God and man." At the age of twelve He was so intellectually keen that He held spell-bound a group of elders at Jerusalem. Even then His preparation was not complete but He was content to be obedient to Joseph and Mary until He had become thirty years of age. Although He was not, like Paul, taught at the feet of the most learned scholars of that day, yet His vigorous manual labor prepared Him from the natural standpoint to withstand the hardships and privations of His three years of itinerant ministry. His personal contact with the country and with nature, if taken from the natural standpoint, gave Him a background from which He spake with authority.

Even after His baptism He spent forty days in the wilderness in temptation which may well be considered an additional preparation. Throughout His ministry He often rose early in the morning or prayed all night which prepared Him for His tasks.

What personality traits did Jesus possess? We must conclude that He had a very pleasing personality, for what else would have persuaded the disciples, several of whom were industrious fishermen, to leave their occupations and follow Him wherever He went? Was not the fact that He loved children and children loved Him another personality index, as well as the great confidence which Mary, Martha, Mary Magdalene and other women had in Him? Also, was He not able to command the respect of the great scholars of His day and meet them on their own ground?

Closely connected and linked with His personality are His teaching qualifications. Here we shall follow closely and summarize what H. H. Horne<sup>1</sup> presents.

First He had a vision that encompassed the world as evidenced by His statements, "Other sheep I have: them also I must bring"; "and I if I be lifted up from the earth, will draw all men unto Me."

Second, He had a knowledge of the heart of man as portrayed by His statement to Nathanael, "Behold an Israelite indeed in whom is no guile." This trait may also be observed in His talk with the Samaritan woman.

Third, He had a mastery of the subject matter which He taught as expressed in



the statement, "Never man spake as this man." His hearers observed that He spoke with authority and not as the scribes and the Pharisees.

Fourth, He had an aptness at teaching that made it effective and lasting. He did no writing, yet His principles have been preserved through the writings of others.

Fifth, He lived a life that embodied His teaching as manifest by the statements, "I find no fault in Him"; "This man has done nothing amiss"; "Truly this was the Son of God."

Granting that Christ had a thorough preparation, a pleasing personality and proper teaching qualities we shall consider the question of what Jesus taught, and what material and subject matter He made use of. Let us first examine His teaching aims.

Some of Jesus' aims were to do His Father's will and work, as the account of His experience in the temple shows; to be accepted as the Messiah; to win learners and train them as witnesses for Him; to substitute vital for formal religion; to fulfill the law; to show by example and teach by precept the way of life; to quicken the hope and faith of men; to break the bonds of race prejudice; and to destroy the works of darkness.

In general His teaching aimed chiefly in developing right attitudes, right thinking, right emotional feeling which invariably resulted in right action and conduct as evidenced by His encounter with the Samaritan woman at the well.

Jesus made much use of parables in His teaching. One fourth of His recorded words as given in Mark were in parables. He used four types of parables: Comparisons which are quite short, stories of earthly things but which had a spiritual or heavenly meaning; illustrative stories which had a meaning in themselves; and allegories which have a spiritual meaning woven in with the story.

His parables were on four general subjects: (1) things, such as salt of the earth, light of the world, new wine—old bottle; (2) plants, such as fig tree, mustard seed, tares and wheat, leaven; (3) animals, such as lost sheep, sheep and goats; (4) human beings, such as woman and lost coin, prodigal son, ten virgins, certain rich man, good Samaritan. Horne lists over sixty parable subjects of which the greater majority deal with human beings. He dealt largely with familiar things which could readily be understood by those who heard Him. We may imagine that He used great care in fitting the parable to the audience, the occasion, and the purpose.

Jesus also made free and frequent reference to the scriptures and always upheld them as God's revelation. In the sermon on the mount alone He made ten direct references to the Old Testament.

H. H. Horne gives thirty-three direct

quotations which He made from the Old Testament. Aside from these He made many indirect quotations and there are probably many more which have not been recorded. Evidently He placed emphasis upon them and came not to destroy them but to fulfill them.

Now we come to the question—how did He teach? Under what circumstances was His teaching conducted? How did He secure interest and attention? What were some of His teaching methods?

Most of Jesus' teaching was of the informal method. About His only recorded formal discourse was in the synagogue at Nazareth and that appeared to be a failure although it was probably no fault of His own for as He himself said, "A prophet is not without honor save in His own country."

On several occasions He taught large audiences as when He delivered the sermon on the mount and when He spoke to a huge crowd from a boat, also when five thousand people gathered to hear Him out in the wilderness.

By far the greater part, however, of His teaching was done to small groups of His disciples or intimate friends and many of His most striking discourses were with single individuals as was His talk with the Samaritan woman, and with Nicodemus. Much of this teaching was informal and free and characterized by the occasion; but Jesus seems to have had a definite purpose in each discourse which He had in mind waiting for the proper time and circumstance to give.

In general we may say that the conversations of Jesus in the words of Horne, were "brief, purposeful, direct, pointed, not evasive, personal, responsive, courageous, rebuking, marvelous, friendly, appreciative, pleasure and pain giving, monologue or dialogue, quick witted, uncompromising, dignified, friend and enemy making, stimulating."

Next we ought to inquire: How did Jesus secure attention and interest? How did He make points of contact? His points of contact with His disciples when they were called is quite interesting. As the story goes He placed Himself where He could be seen by the disciples of John. Then He also looked at them with His eyes. He opened a conversation with some of them. He asked questions. He invited their companionship. He recognized and praised character—especially expressed to Peter and Nathanael.

Of greater interest in making contact and gaining attention for teaching is the account of His encounter with the Samaritan woman. Here He might have evaded speaking altogether but He made the best of His opportunity and used tact by asking the woman for a drink. Thus by asking for service He broke down the iron-clad rules of custom and created a cur-

iosity in the woman which started a conversation. Then He skillfully directed the conversation from the concrete to the abstract, from the material to the spiritual, made the application personal to her, and this led up to her acceptance of Jesus Christ as Savior and Lord. Such should be the aim and method of every teacher of religion.

Jesus knew just what to do to secure attention although Squires<sup>2</sup> cannot imagine Him as doing anything for the sake of being striking or spectacular "The secret of His power," says he, "lay in something far deeper than anything spectacular. As a test of His teaching ability and power to hold attention, we have no record that He failed to gain attention even in the synagogue of His home town of Nazareth."

On some occasions He called for attention. Sometimes He sent messengers ahead to foretell his coming. He spoke in pictorial, imaginative language; He obtained unity through variety; He gave earnest attention unto others; and lastly His unique, matchless, unconscious personality caused others to pay involuntary attention to Him.

In addition to the above, we shall yet discuss what specific methods of teaching He used. Among these were the problem method, the question and answer method, the discourse method and as a last resort—"urgent admonitions, solemn warnings, and scathing rebuke."

We shall deal only with His questions and answers. It is here that we approach the heart of His teaching method. Over one hundred questions are recorded in the four Gospels. His first recorded words were in the form of a question, "How is it that ye sought me?" In His noted Sermon on the Mount He asked frequent questions especially in the latter half thereof.

His questions have been summarized as "original, practical, personal, rhetorical, stimulating, definite, searching, adapting to the individual, silencing, clear, and brief."

The purposes of these questions, as classified by Horne, was "to make one think, to secure information for himself, to express emotion, to introduce a story, to follow up a story, to recall the known, to awaken conscience, to elicit faith, to clarify the situation, to rebuke criticism, to put one in a dilemma."

In conclusion we beg leave to yet quote from Squires: "If we teach as Jesus taught we need fear, as the outcome of our teaching, neither a barren intellectualism nor an equally barren emotionalism." By following His methods and subject matter we may expect our teachings to bear fruit.

*Beulah College Student, 1934*

1. Horne, Herman Harrell, *Jesus the Master Teacher* P. 61.

2. Squires, Walter Albion—*The Pedagogy of Jesus in the Twilight of Today*. P. 162.



# AFTER THE WAR

## WHAT WILL OUR CHURCH DO?

Many people are asking how are we going to meet our boys when they come home after the war? The public says the boys will be different and that we at home must change our ways if we want to hold the boys.

Yes, at the close of the war the world will be greatly altered and the boys will be different, after being methodically trained to kill and hate.

My Bible says that if you hate your neighbor or brother you have committed murder already in your heart.

The boys who are in the war can not help coming home different from what they were when they went. Great physical destruction has occurred already in the conflict. Yet this physical havoc is not the worst that has happened to the world. The most terrible destruction of this dreadful war is not physical now, and will not be physical after the war. The physical effects are beyond comprehension. But language can not tell of the destruction which has come upon the minds of men. For the spirit of man has been wounded. The mental and spiritual effects will be felt long after all evidences of material destruction have been cleared away.

From the depths of our hearts we pity these spiritual casualties. Only Jesus Christ can raise them up. The lords of war have made them what they are. They will not have the moral strength to recover without divine help.

Probably the worst thing that has happened in this war is the planting of mortal hate in the hearts of millions of human beings, there to grow more bitter as the years go by. At this present moment it is undoubtedly true that more people hate with a cold hatred than at any time since the world began. These will not be transformed into harmless citizens by the order to cease firing, at the close of this present war. They have seen too much and felt too deeply ever to forget.

I am glad our government has permitted and our church has provided a place in the C.P.S. camps for our boys where they can not see and will not be taught all that war teaches about hating our neighbors. Among the evils that will follow the war will be an increase in crimes of violence for the present struggle is a fight for survival. But Jesus said, my servants will not fight. We as Christians trust our Christ for our survival.

Another aftermath of the war will be a mad indulgence in sinful pleasure. This is already upon us and is a warning of what is coming when the emotional lid blows off, at the close of this war.

Again, an inevitable and ugly result of the war will be a marked increase in sex

crimes. Relationships today are badly upset. It is almost impossible for millions of young men and women to live a normal life in war times. Struggle against sin as we will, war must always result in a certain deadening of the feelings of the heart. War produces a state of moral insensibility among mankind.

Some people have a feeling that the world is more religious now than before the war. I personally doubt it. It is true that there is a lot of talk about God among our fighting men. But I am afraid too many of these experiences will prove to be a shallow veneer. God may, in his mercy, have some better things in store for us. But we will do well to brace ourselves for an inrushing of skepticism and mocking unbelief. It came after World war I.

Once more, a nation that depends on war for its existence may depend on her skill in wickedness instead of on God in the future. Violence has always been the business of war. This is not like Christ. Might instead of right is judge and it can-

### Pray On

*Pray on! though clouds obscure the sun,  
And waves dash high against thy bark,  
Our God some day, some unseen way,  
Will answer, and make glad thine heart.  
Pray on! Pray on!*

*Pray on! though friends do thee forsake,  
And loved ones turn away and frown;  
Each test will bring thee nearer God,  
And thou wilt wear a brighter crown.  
Pray on! Pray on!*

*Pray on! though sorrows cross thy path,  
And thou must drink the bitter cup,  
In sad Gethesemane One prayed and wept  
alone.  
He died, arose, and lives for thee—  
look up  
Pray on! Pray on!*

*Pray on and on! the fight will not be long,  
The mists and clouds must clear away;  
Thou shalt behold thy Saviour face to face  
And be with Him through cloudless,  
endless day.  
Pray on! Pray on!*

*Pray on! the race with patience run—  
He'll give thee grace to face the bit'rest  
strife;  
Time flies apace—soon it will be no more;  
Cling thou to Him, thy light—eternal  
life.  
Pray on! Pray on!  
L. B. Micas, in Wesleyan Methodist.*

not but have its effect in human society.

But what does this say to our Church? Is it a call for her to desert the ways of God and adopt some new ideals? I think the Church must be like her Lord, the same yesterday, today and forever.

I am sure it will be difficult after this war is over. But is the true church in any doubt as to her position in Christ? Will she doubt the power of God to save to the uttermost? No, the true church will look to her glorious past to guide her in the future. In the centuries gone by, God has met every crisis. God has fought all her battles and brought the true church out more than conquerors.

The vigorous use of the laws of Christ must be her answer to the post-war crisis. The church will make a tragic mistake if she accepts the aid of the unregenerate world. The methods of Christ are simple and effective. But it does take the old time proved methods of the Holy Ghost to bring about results. The church does not need the modernist to instruct her. She already has the light of the Gospel of Jesus Christ our Lord. Let her walk in it.

What are the Gospel methods? Self denial, cross bearing, prayer, faith and the Holy Ghost to lead us into all truth. Brethren, let us be true and we will solve the way to Victory. If we follow our Lord Jesus Christ wholly, we will be the greatest blessing to the world after the war. God help us to be true to our God given convictions.

R. A. Franklin, Upland, Calif.

### Garibaldi

A beautiful story is told of Garibaldi, the great Italian patriot. One evening in 1861, as he was going to his headquarters, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. The great-souled general at once turned to his staff and announced his intention of scouring the mountains in search of the lamb. A grand expedition was organized, lanterns were brought and old officers of many a campaign started off full of zeal to find the fugitive. But no lamb was found. The next morning Garibaldi's servant found him in bed fast asleep. When he was awakened, the general rubbed his eyes, and so did the servant, for Garibaldi took from under the covering, the lost lamb and directed him to carry it back to the shepherd. The great general had kept up the search nearly all night until he found it. This is but a faint picture of what Jesus is doing for us, searching for us when we stray, folding us in His arms if we will only let Him, while all Heaven rejoices that we are at home again. How strange it is that we are willing to abuse a love like that.

—Selected.